HEALTH's Improvement:

OR,

RULES

Comprizing and Discovering the

NATURE, METHOD and MANNER

Of PREPARING all sorts of

FOODS

Used in this Nation.

Written by that ever Famous

THOMAS MOFFET,

Doctor in Physick.

Corrected and Enlarged by CHRISTOPHER BENNET, Doctor in Physick, and Fellow of the College of Physicians in *London*.

To which is now prefix'd,

A short View of the AUTHOR's LIFE and WRITINGS, by Mr. OLDYS.

AND

An INTRODUCTION, by R. JAMES, M. D.

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EDMUND WILSON,
CHRISTOPH. BENNET,
} *Censors.*

Dr. *BENNET*'s

EPISTLE to the READER.

'TIS not an Itch to be in Print, but my Profeſſion to keep Men alive, and when gone to recover and revive them, that hath induced me to this Undertaking. Blame me not therefore for uſing Means to raiſe our Author out of the Duſt, and long Oblivion, wherein he was buried. 'Tis true, his own Relations and their Intereſts much ſolicited my Help; but the Merits of the Man were my greateſt Motives, and his old Fame moſt quickened me to reſtore him. Seriouſly, upon Peruſal, I found ſo much Life and Pulſe in his dead Works, that it had not been Charity in me to let him die outright, ſpecially when 'tis for the World's Good and your *Health's Improvement*. This is all, only if it may be any Advantage to have

my Judgment, 'tis a Piece for my Palate, not likely to diſreliſh any, where ſo much Pleaſure is interlarded with our Profit. I may ſafely ſay, upon this Subject I know none that hath done better; and were *Platina*, *Apicius*, or *Alexandrinus*, with all the reſt of Dietetic Writers now alive, they would certainly own and highly value this Diſcourſe. Accept then kindly his Endeavours, that ſtrives to do you Good both in public and private. Farewel.

CHR. BENNET.

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A short

A short VIEW of the LIFE and WRITINGS OF Dr. *MOFFET.*

IF some of those eminent Physicians, who have been so successful in restoring their Patients to Health, and preserving them long among the *Living*, had bestowed a little more of their Practice upon the *Dead*, especially of their own Profession; and preserv'd in due Time, some Memorials of their personal History, and Deserts; it might have been a grateful and useful Work. In a *Biographical* Collection of that kind, such as the late Mr. *Becket* had design'd us, we should probably have seen the Life of our learned Author reviv'd; so that it might have introduced any new Edition of his *Works*, to the *Publick*; with the greater Advantage to the one, and Satisfaction to the other. But that Gentleman, leaving his Collections unfinish'd, has mention'd nothing of our Author, as the worthy Possessor of them has courteously inform'd us[a]: Otherwise, we might possibly have been obliged with a rich and ample Prospect; a Scene of manifold

a Dr. *Edward Milward.*

Inſtruction; not only in the fine Scholar, the famous Phyſician, the experienced Chymiſt, and the profound natural Philoſopher; but in the fine Gentleman, the obſervant Traveller, Companion of noble Peers, and familiar in the Courts of Princes. We might then have ſeen, that which render'd him ſo acceptable there, to have proceeded from his diſcreet tempering thoſe Parts of Science, which are of a ſerious and ſevere Nature, with the more florid and ornamental Branches of it; ſuch as Muſic, Rhetoric, Poetry, and others, wherein he was accompliſh'd; which are moſt apt to poliſh the Mind, to prevent that Ruſt of Auſterity which too often corrodes the Genius of great Clerks; and to make them more affable, more cheerfully converſable; and conſequently, more engaging to the refined Claſſes of Mankind. In ſhort, we ſhould have ſeen him adminiſter Knowledge in his Converſation, as he does in his Writings, and as Health is communicated to us in our Medicines; the moſt bitter Ingredients whereof diſguſting not the Patient, when in the Pill they are gilded over, or in the Potion they are convey'd in the pleaſing Vehicles of ſweet Juleps, and palatable Cordials.

But as thoſe celebrated Members of the Faculty, who ſo admired his Writings, as even to publiſh ſome of them, have yet alſo overlook'd the *Author*; any further than to beſtow upon him their general Approbations, and juſt Applauſe; but ſuffered the Memory of the Man, as to any Hiſtory of his Experience in the Profeſſion, or other Engagements in Life, to be almoſt ſwallowed in Oblivion; we, at this greater Diſtance of Time, can now but faintly trace them out, and recover only Fragments of his Story, as

of

of a Wreck, that had been long buried in the Waves; and thoſe for a great part, as they are incidentally ſcatter'd from his own Pen; which, however, being very curious and remarkable, for he never mentions himſelf, but upon ſome extraordinary Accident or Occaſion, deſerve to be ſingled out, and briefly interwoven; as what may not only enlighten other Circumſtances in this imperfect Eſſay to advance his Fame, but facilitate the Reſearches of any happier Hand, which ſhall hereafter render the Eſtabliſhment of it more compleat.

Dr. *Thomas Moffet*, for ſo he wrote his Name himſelf, and not *Muffett*, or *Mouffet*, as it has been uſually written by all others who have mention'd him, or even publiſh'd his Works, was born, as nearly as we can compute, about the Year 1540, if not ſomewhat nearer the Concluſion of King *Henry* VIII's Reign. He was deſcended of an ancient Family in *Scotland*; where there is a Town of his Name, ſo famous for its Medicinal Waters, that a diſtinct Volume was written in praiſe of their Virtues, above fourſcore Years ſince [b]. There was a Family of *Muffet*, or *Moffet*, of that Place, in *Scotland*, which bore in their Coat of Arms, *Sable*, a *Saltire*, *Argent*; with a *Chief*, *Argent* [c]; but whether they were related to our Doctor, we know not; and as he appears to have been very young in *England*, it is preſum'd, that he was born in

b The *Mineral Wells* at *Moffet* in *Annandale* of *Scotland*; and the *Oyly Well* at St. *Katharine*'s Chapel, in the Paroch of *Libberton*: Deſcribed by *Matthew Mackaille*. Printed at *Edinburgh*, for *Robert Brown*, 8vo, 1664.

c As appears in the *College* of *Arms* at *London*,

this Kingdom. *A. Wood*, in his ſhort and imperfect Account of him, conceives that his Birth-place was in, or near the Pariſh of St. *Leonard Shoreditch*, in the City of *London*; becauſe ſome of that Name, ſuppoſed to have been his Relations, lived, and one, named *John Muffet*, died there, *Anno* 1596[d]. It was a Pariſh then much inhabited by Perſons of good Faſhion, as may be ſeen by their Epitaphs, and Benefactions; and *Shoreditch-Place* had been formerly the King's Manour[e]. If the Doctor was born there, that *John* might be a Relation, for he had two or three Brothers; and he mentions himſelf, the eldeſt of them; who ſeems to have been ſeated at *Aldham-hall* in *Eſſex*, as we gather from what the Doctor occaſionally obſerves, in his Chapter of *Oyſters*; where he deſcribes one, brought to the Table, at the Celebration of his ſaid Brother's Marriage there, which had Shells a Foot long, and was cut into eight Morſels, to be eaten[f]; ſo, was a greater Rarity than what *Pliny* has recorded as ſuch. The Doctor alſo ſpeaks of his Mother in another Part of this Book; as if ſhe died of a Surfeit ſhe had taken, in eating ſome Pigs Fleſh[g].

That he was in his younger Days retained, or acquainted in the noble Family of *Somerſet*, ſeems to be intimated in another of his Books; where having deſcribed the Difference of thoſe *Bees* which are old, from the young ones, he adds,

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d *Athen. Oxon.* Fol. Edit. *Lond.* 1721. Vol. I. Col. 248.

e *J. Stow's Survey* of *London*. Edit. fol. 1633. p. 474.

f Dr. *Moffet's* Health's Improvement, or Rules of Food, 12mo. p. 252.

g *Idem*, p. 146.

" And

" And thus much was made appear to the Dutcheſs of *Somerſet*, when I was a Youth; under whoſe Chamber there was the very ſame Swarm of Bees, which had been there upwards of thirty Years [h]." He mentions this Age of thoſe Bees twice again, in another Chapter, treating of thoſe Inſects: In one of the Paſſages, we find the Place where theſe Bees were, to have been at her Grace's Seat at *Hanworth*; and from the other, we learn, that he was afterwards her Phyſician. It is from himſelf alſo we gather, that he was in his younger Days about the Court; for where he ſpeaks of *Wolmer* that foul Feeder, who would ſwallow Glaſs, Oyſter-ſhells, or any thing; yet at laſt was overpower'd with eating of a raw *Eel*, he ſays that he lived in the Court in his Memory [i]. Another early Particular he takes notice of, in the Compaſs of his own Time, is that, where he tells us he remember'd when *Artichokes* were ſuch Dainties in *England*, as to have been ſold for a Crown a piece [k]; and yet we find they did grow here, ſome Years before he was born; tho' it appears that they were then ſo ſcarce, as to be accounted a Preſent fit for a King; and ſome of the Nobility and Gentry who raiſed them in their Gardens, did ſend them as Preſents to King *Henry* VIII. There ſeems to have been ſettled Rewards appointed for the Servants who brought thoſe, and ſome other

h *Inſectorum, ſive minim. Anim. Theatr. fol.* 5. where our Author's Words are, *Id quod nobis Juvenibus Duciſſæ Somerſetiæ oſtensum fuiſſe; ſub cujus cubiculo unum idemq; Examen ad Triceſimum uſque Annum ſupererat.*

i Health's Improvement, *p.* 376, & 123.

k *Idem*, p. 312.

Garden-Products to the Court; particularly, in a very curious and authentic *Manuscript* we have had the Opportunity of inspecting, containing the Disbursements of that King's privy Purse, for above three Years, sign'd at the End of every Month by his own Hand, one Article is this--- "*Anno* 22° *Regis*, *March* 19th, Paid to a Ser- "vant of Master Treasurer's, in Reward for "bringing *Archecokks* to the King's Grace, to "*York-Place*, 3s. 4d." They are otherwise written in this Book, *Artichokks* [1]. The speaking whereof remembers us of having also seen an old Painting, sometime in the Possession of *Heneage* late Earl of *Winchelsea*, and likely to appear in Print from Mr. *Vertue*, representing that King's Sister, *Mary* Queen Dowager of *France*, with her Husband *Charles Brandon*, Duke of *Suffolk*; and in her Hand, an *Artichoke*, with a *Caduceus* stuck in it; how fully accounted for, we know not, by those who conceive, there is in it, rather an emblematical, than historical Signification.

We might also mention other Observations, which our Author has remember'd from his younger Years; as the Remark he made, that *Bucklersbury*, so full of Shops of Physic, Drugs, and Spicery, was the only Street in *London* which escaped the great

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1 This *Account-Book* of K. *Henry* VIII. from the 17th of *November* in the 20th Year, to the 21st of *December*, the 23d of his Reign, tho' a little imperfect at the Beginning and End, contains 298 Pages in large Folio, and has many observable Particulars in it. In the Year 1634 it fell by chance into the Hands of Sir *Orlando Bridgman*, afterwards Lord Keeper of the Great Seal; who probably bound it in that fine, gilded, blue Turky-leather Cover it wears. In his Family it continued, till it was lately sold, among the Books, Curiosities, &c. of the late Mrs. *Bridgman*.

Plague,

Plague, brought over by our Soldiers from *Newhaven* *; which was in the Year 1563.

But before this Time, we are to look for him at his Studies; in which, after his more juvenile Education at *London*, as we are told, he is said to have passed some time at the University of *Oxford* [m]; but we are not inform'd of what College or Hall he was. Surely, when the long-wish'd for *History of Cambridge Writers* shall appear, there will be a great Drawback made upon *Ant. Wood:* For, notwithstanding that the Doctor might possibly pass some time at *Oxford*, the other University will, we believe, claim a greater Share in him. He mentions himself, in this very Book, his residing at *Cambridge*; by the same Token, that he was near being poison'd once there, with eating of a few *Muscles* [n]. But, in another Work, he more directly expresses himself to have been of that University; where he mentions Dr. *Thomas Larkin*, who was of St. *Peter's College* [o], and *King's Professor* of Physick, to have voided a Stone in a very unusual Manner, which Dr. *Moffet* says, he himself, and many *others* of that University, saw there [p]. Tho' our Author mentions not his Sight of that Stone till after Dr. *Larkin* was King's Professor, by his mentioning this Title, it argues not but he might

* *Health's Improv.* p. 96.

m *Athen. Oxon. Uli supra.*

n Page 250.

o *Fuller's* Hist. of *Cambridge*, Fol. 125.

p His Words are,—Verum ipse cum plurimis aliis Academicis vidi calculum instar ovi Columbini per alvum excretum *Cantabrigiæ* à Doctore *Larkino* Regio Medicinæ ibidem Professore, qui dolore coli & Atrophia diu afflictus, calculum qua dixi, forma & magnitudine, seu molestissimum ani partum, tandem enitebatur. *Theatr. Insect.* Fol. 283.

see

ſee it, or at leaſt be of that Univerſity before. To the Knowledge and Learning he acquir'd by his Studies, he added the Improvements that were to be gather'd from Converſation with learned and knowing Men; ſuch as Dr. *Caius* the Founder, whoſe Learning he reverenced [q], and whoſe Frowardneſs in his laſt Sickneſs he rationally accounts for [r]. Dr. *William Turner* the Divine, a learned Phyſician and famous Botaniſt, who died in 1568, the ſame Year that the whole three Parts of his *Herbal* were printed at *Cologn* in Folio; wherein we find that he alſo wrote a *Natural Hiſtory of Fiſhes*, which never appear'd, that we can learn, in Print. Therein was probably preſerv'd the Receipt that would have taught us how to prepare *Sprats*, as our Author ſays he had ſeen of his doing, that ſurpaſſed *Anchovas* [s], Dr. *Moffet* alſo celebrates him for having a Son excellent in the Faculty; calling him the happy Father of one *Peter*, who was born to give Phyſic to *Phyſic* itſelf [t]. We might further mention among the learned Acquaintance he had of his Profeſſion, Dr. *Timothy Bright*, Dr. *William Brewer*, and Dr. *Thomas Penny*, all learned and curious Naturaliſts; in the latter of whom he inſtances the ill conſequences of abſtaining from *Salt* [u]; and ſays, that he once cured him, when he lay ſick of an Aſthma, and had long taken Hog-lice in Wine to no Effect, with ſmoaking of *Brimſtone* twice or thrice through a Pipe [x]. Many other

q *Health's Improvement*, p. 283.
r *Ibid.* p. 210.
s *Idem*, p. 261.
t *Theatrum Inſect.* fol. 192.
u *Health's Improvement*, p. 347.
x *Theatr. Inſect.* fol. 204.

learned

learned Perſons he mentions of his Acquaintance, in like manner occaſionally, or on the account of ſome remarkable Circumſtance, beſides ſeveral others of noble and honourable Diſtinction; ſuch as his chief Patron, the gallant *Peregrine* Lord *Willoughby*, *Robert* Earl of *Eſſex*, and *Henry* Earl of *Pembroke*; alſo Sir *Francis Walſingham*, whom he viſited often at *Barn-elms*, and attended in his laſt Illneſs; beſides the renown'd Sir *Francis Drake*, who ſhewed him the firſt *Flying Fiſh* that was brought into *England* [y]; alſo the valiant and ingenious Sir *William Pelham*, who gained great Fame by his Sword, and might have done with his Pen, had he affected that Honour, by publiſhing his Compoſitions; of which we have ſeen ſome polite Examples; and there was alſo a Picture to be ſeen of him ſome Years ſince at Sir *John Palmer*'s at *Wingham*. The Acquaintance of two learned and ingenious Knights of *Norfolk*, Sir *Thomas* and Sir *Edmund Knevit* he gratefully commemorates, in his Book of *Inſects* [z], and their Communication of ſeveral curious Particulars to illuſtrate the ſame. From all whom he gain'd, as Men of great Genius, refin'd Morals, and liberal Accompliſhments aſpire to do, the Character his high Merits deſerv'd, and the Happineſs of being "eſteem'd a famous Ornament of the Body "of Phyſicians, and the true Pattern of all po-"lite and ſolid Literature." [a] But ſtill being ambitious of enlarging the Circle of his Obſervation and Experience, he travel'd into divers Countries of *Europe*, over many Parts of *Holland*, *Ger-*

y *Health's Improvement*, p. 245.
z *Theatr. Inſect.* fol. 57, & 197.
a *Athen. Oxon. ut ſupra.*

many,

many, *Switzerland*, *Denmark*, ſome Parts of *France*, and, as he informs us himſelf, alſo of *Italy*; where he became known to many eminent Men, Phyſicians, Chymiſts, and Maſters of various other Sciences; among whom *Joachim Camerarius*, he mentions in particular; he calls him his dear and learned Friend [b]; and ſays, that he deſcrib'd ſeveral Inſects to Dr. *Penny* out of the Duke of *Saxony*'s *Muſæum* of Natural Curioſities [c]. As to the Time preciſely that he firſt ſet out upon his Travels, we have not directly met with it, but by the Remarks he made upon the *Cameleon* in 1571, and its catching of Flies ſo expertly with its long glutinous Tongue, he ſhould ſeem to have been then abroad, and in ſome Country which is leſs a Stranger to that Animal than ours [d]. He is thought, by *Ant. Wood*, to have been doctorated in Phyſick in ſome noted Univerſity in his Travels [e]; and he does himſelf ſpeak of his ſtudying in the Academy at *Baſil*, in the Year 1579, under the famous *Fœlix Platerus*, Preſident of the Phyſicians there, and *Zuingerus* [f]. He alſo informs us of his accompanying his noble Patron the Lord *Willoughby* of *Eresby* aforeſaid, when he carried over the *Order* of the *Garter* from Queen *Elizabeth* to *Frederick* King of *Denmark*; and that he ſat ſeven or eight Hours at Dinner with his Majeſty [g]; and this was, as we may read in the Hiſtory of that Queen's

b *Health's Improvement*, p. 111.
c *Theatr. Inſect.* fol. 152.
d *Theatr. Inſect.* fol. 72.
e *Athen. Oxon. ubi ſupra.*
f *Theatr. Inſect.* fol. 297.
g *Health's Improvement*, p. 396.

Reign,

Reign, in the Year 1582[h]. He there became acquainted with ſeveral renowned Scholars; as *Tycho Brahe* the noble Aſtronomer, and *Peter Severinus* that King's principal Phyſician; who having had ſome Controverſy with certain *Anti-paracelſians*, and Enemies to the new Improvements in Phyſick by *Chymical* Preparations, appear'd in Print upon that Occaſion; and finding Dr. *Moffet* had Experience and Judgment to reliſh and advance the ſaid Improvements, he induced him alſo to become an Advocate in the ſame Cauſe; ſo when he returned to *London*, he wrote in *Latin* an *Apologetical Dialogue*, in which he maintains the Uſe and Excellency of Chymical Medicines with great Addreſs. He alſo wrote elegantly, in the ſame Language, *Five Medicinal Epiſtles*, to two Phyſicians of his Acquaintance. In the firſt whereof, directed to *Philalethes*, a *German* Chymiſt, he endeavours to clear *Paracelſus* from certain Imputations which had been objected to him, and ſome of them I think by *Thomas Eraſtus*; as that he was obſcure in his Writings; a *Proteus* in his Opinions, and inconſiſtent with himſelf; ignorant of Method in his Compoſitions, and underſtood only the *German* Tongue; was unacquainted with Logick, Phyſicks, Aſtrology, and Geometry: That he was a Magician, held Correſpondence with Demons; was given to Drunkenneſs, and keeping of vulgar Company. To all which the Doctor has made very handſome Reply. In the three following Epiſtles addreſs'd to the ſame Perſon, he gives many Reaſons why the modern Phyſicians are rather to be follow'd than

h *Camden*'s Annals of Q. *Elizabeth*.

the

the Antients; and ſhews what Advantages, in their Profeſſion, the Light of Art gives to that of Nature, in their Co-operation. In his laſt Epiſtle, which is directed, *Endymioni Luddipolenſi, Chemiſta*; he ſhews, how expedient it is for a *Phyſician* to be a *Traveller*, notwithſtanding thoſe Vices which may ſometimes aſſault him in his Travels; here produced, as written by his Correſpondent, againſt this hazardous Means to a more enlarged Experience and Improvement in the Science. Theſe Letters were written, one of them in 1582, if the Date in the Edition before us be right, and the reſt in 1583 and 1584. They were, together with the *Apologetical Dialogue* aforeſaid, printed abroad in the Year laſt mentioned, as ſome Authors write [i], and they have, prefixed to them, our Doctor's Dedication to the King of *Denmark*'s Phyſician above-named. In *Auguſt* 1586, he and Dr. *Penny* attended upon the Dutcheſs of *Somerſet*, then dangerouſly ſick at her Seat at *Hanworth*; as he has informed us, where he is diſcourſing of the Bees before ſpoken of; and adds, that while they were ſitting up and watching that Lady with her

i The Dialogue is entitled, *De jure & præſtantia Chemicorum Medicamentorum, Dialogus Apologeticus. Extat. apud Francofordiæ, Anno Domini* 1584, are the Wor's of *John Pits, De illuſt. Angl. Script.* 4to. *Paris* 1619. p. 916. So alſo *A. Wood*; who adds, that it was publiſh'd likewiſe in 8vo, *Urſell.* 1602. and in the firſt Volume of *Theatrum Chemicum, Argent.* 1623. 8vo. That Collection of *Chemical* Writers was publiſh'd firſt in 1602, as above, in three Volumes, by *Lazarus Zetznerus*. The laſt Edition, we have ſeen, is in ſix Volumes *octavo*, printed by the Heirs of that *Lazarus*, who was a Bookſeller, at *Strasburgh* 1659. Dr. *Moffet's Dialogue* is printed in the firſt Volume, p. 64. beginning at the Dedication; and it is follow'd with his *Letters*, entitled, *Epiſtolæ quinque Medicinales*, p. 89. which end at *p.* 108.

two

two noble Daughters, *Mary* and *Elizabeth*, they heard, after a Clap of Thunder, a moſt amazing Noiſe between the Joiſts and Cieling under them, which made the very Floor tremble; and it proved to proceed from that Swarm of Bees, affrighted by the ſaid Thunder, which had remained there thirty Years, and every Year yielded two or three Swarms, as they afterwards underſtood from many credible Witneſſes: From whence he concludes thoſe Inſects are much alarm'd with any great Noiſe or Light in the Night-time, and are moſt impatient of Diſturbance in their Reſt [k]. Two Years after, there was another *Latin* Book of his publiſhed abroad; tho' the Author himſelf ſeems to have been then in *England*; containing the *Prognoſticks* of *Hippocrates*, or *Symptoms* of the *Diſeaſes* that are diſperſed in his Works, reduced into Order [l].

In the Month of *July*, *Anno* 1591, the King of *France* having reſolved to take *Roan* and *Newhaven* before the Duke of *Parma* could arrive there to oppoſe him, obtained of Queen *Elizabeth* a Supply of 4000 Men, under the Command of the Earl of *Eſſex*, for his better Aſſiſtance againſt the Confederates of the League [m]. Dr. *Moffet* attended upon the Earl in this Expedition [n], either as Phyſician to him or the Army. He probably bore him alſo Company in his difficult and dangerous Journey to *Noyon*, where the *French* King then was, and had ſent for the Earl to con-

k *Theatr. Inſect.* fol. 14, 21.

l This Work of our Author, is entitled, *Noſomantica Hippocratea, ſive Hippocratis Prognoſtica cuncta, ex omnibus ipſius ſcriptis methodicè digeſta*, &c. *Franc.* 8vo 1588.

m *Camden*'s Annals of Q. *Elizabeth*, *Anno* 1591.

n *Health's Improvement*, p. 139.

ſult

ſult with him about the Management of the War. While the Doctor lay in the *Engliſh* Camp at *Arques*, Death made a Conqueſt, which he could not prevent. For *Walter Devereux* the Earl's Brother, a gallant young Gentleman, advancing from the Army too near unto *Roan*, to reconoitre the Enemy, was there ſhot with a Muſquet-Ball, and loſt his Life for his Curioſity. But there might be Occaſion enough ſoon after for the Doctor to exerciſe his beſt Skill to preſerve ſome *Engliſh* Lives in this Enterprize; for in the beginning of *November* the ſame Year, when the Duke of *Parma* was upon his March, the King of *France* did at laſt, but very backwardly, and not without great Inſtigation from the Queen of *England*, begin to beſiege *Roan*, and ſent *Eſſex* into *England* for more Supplies; who returning ſome few Days after, upon *Chriſtmas*-Eve, he attack'd the Fort of St. *Katharine* on four Sides at once; but in three of them expoſed the *Engliſh* to great Slaughter. The Succours requir'd at the *Engliſh* Court, were not denied; but the Queen could not forbear reproving the King's unadviſed Delays in the Siege, and ſubjecting her Army alone to the greateſt of the Danger [o]. After the Doctor's Return from *Normandy*, we cannot very diſtinctly declare where he was ſettled in *England*. We may gather that he was ſome time an Inhabitant at *Ipſwich*, and that he had with him a Family; for he mentions his Maid-ſervants there in this Work [p]. There are many other obſervable Paſſages in this and his other Writings which ſhew that he employ'd his

o *Annal. Eliz. ubi ſupra.*

p *Health's Improvement*, p. 247.

Pen

Pen pretty conſtantly in preſerving them to the latter End of the Queen's Reign; as where he ſpeaks of the Lady *Penrudduck*, who for ten Years together was prey'd upon by ſome of the ſmalleſt of Inſects, called *Wheal-Worms*; occaſioned by drinking too much Goats Milk to cure a Conſumption; againſt which Worms ſhe could get no Remedy; and her Death, when our Author wrote thereof, he ſays was freſh in their Memories who beſt knew and lov'd her [q].

Another Obſervation of his within the ſaid Period of Time, ſeems to be that whereby he confirmed an Aſſertion which *Platerus* had formerly made to him, that he had found a live *Toad* in the midſt of a hard Stone; which, the Doctor ſays, he ſhould have thought incredible, had he not known the ſame to have happen'd in a Quarry belonging to *W. Cave*, Eſq; an honourable Gentleman in *Leiceſterſhire* [r]; the ſame Perſon, as we take it, who was high Sheriff of that County, *Anno* 37th *Eliz.* as appears elſewhere [s]. And not long before this we are as directly aſſured, that from another Quarry of free Stone at *Harleſtone*, a Mile from *Holdenby* in *Northamptonſhire*, which was dug for the building of Sir *Chriſtopher Hatton*'s Houſe, there was a Block taken up, a Yard and a half ſquare, which being cloven aſunder, there was found in the midſt of it, a great Toad alive, which ſoon died when it was brought into the Air. The Author who relates this parallel Story, ſays, there were five hundred People who ſaw it, and moſt of them

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q *Theat. Inſect.* fol. 266. and *Health's Improvement*, p. 212.
r *Theat. Inſ.* fol. 248.
s *T. Fuller*'s Worthies, in *Leiceſt.*

living

living when he wrote of it[t]. The Expedition of Mr. *Thomas Cavendiſh* and Sir *Robert Dudley* to the *Weſt-Indies*, ſeems alſo to have been a recent Circumſtance when he wrote of it, to illuſtrate his Account of the *Glow-Worm*; for the Night they landed, they ſaw in the adjacent Woods, an infinite Number of moving Lights; which, miſtaking for the *Spaniards* coming upon them unawares, with their Firelocks and Matchlights, they fled in haſte to their Ships; tho' it ſeems what they ſaw, were no more than thoſe harmleſs Inſects which are called *Lanthorn Flies*[u]. But the Notice our Author takes of *Richard*, the Uncle of that Mr. *Cavendiſh* the famous Navigator, and how he was perfectly cured of the Gout, might directly point out the Time he was writing that part of his Work, if a little Enquiry was to be made; for he obſerves upon that Cure, "That now, to the great Wonder of all "the Court, he walks alone, without any Help; "and being ſound, and void of all Pain, he lives "an old Man[x]." The Time of his compoſing another part of the ſaid Work might alſo be ſettled, from what he ſays upon the *Locuſts*; when the *Spaniards* were ſo ſorely afflicted with the Swarms of them that flew over from *Africa*; the Tidings whereof arrived at the Time, ſays he, that we are writing of them[y]. Some further Light in the Chronology of his Compoſitions may be drawn from his pleaſant Alluſion to Sir *John Harrington*'s *Metamorphoſis* of *A-jax*[z], which

t *E. Topſell*'s Hiſtory of four-footed Beaſts and Serpents. Fol. 1658. p. 817.

u *Theat. Inſ.* fol. 112. See alſo *Hakluyt*'s Voyages, vol. 3.

x *Theat. Inſ.* fol. 324.

y Ibid. fol. 123.

z *Health's Improv.* p. 81.

was printed in 1596. We mention'd ſomething before of his Family at *Ipſwich*; but now, in the latter part of his Life, he was ſettled at or near *Wilton*, where he buried his firſt Wife, on the 18th of *April* 1600[z]; and ſhe ſeems to have left one Daughter behind her. Tho' he ſurvived this Wife but a few Years, he married, a Year or two after ſhe died, another, who was a Widow, had Children, and ſurvived him, as will hereafter appear. His noble Patron, the Lord *Willoughby*, he mentions often, and never without ſome grateful Epithet of Praiſe; as upon the Occaſion of his preſenting his Lordſhip with an extraordinary large *Pike-fiſh* that was a Yard and a half long, he juſtly calls him a *Mirror* of *Chevalry* in one Place[a], and his *moſt honourable good Lord* in another[b]; where he informs us what gave him Relief in his moſt dangerous Conſumption. If that was his Lordſhip's laſt Illneſs, we may trace our Auther writing in the Book where it is mention'd, to near the End of Queen *Elizabeth*'s Reign: The ſaid Lord dying in 1601[c].

Thus having extracted ſeveral of thoſe Incidents from his Writings, which would beſt guide us in the Progreſs of his perſonal Hiſtory, it now remains to add what we have more to ſay of theſe Writing themſelves, and what we have been able to gather touching his latter End. In this Book of *Foods*, he refers to another of his compoſing, unmention'd by all Authors who have ſpoken of

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z Extract of the *Church-Regiſter* at *Wilton*, communicated by an honourable Friend, Sir *Peter Thompſon*, High Sheriff of *Surrey*.

a *Health's Impr.* p. 247.

b Ibid. 332. See alſo the Earl of *Leiceſter*'s Character of this gallant Lord *Willoughby*, in the *Britiſh Librarian*, 8vo, 1738. p. 272.

c See *Camden*'s Annals of Q. *Elizabeth*, in that Year.

him,

him, which would have been very proper to have bore it Company. He entitles it his *Treatiſe of Drinks*[d]: It is much to be regretted that the Publick has been deprived of it; for like every Thing elſe of his writing, we doubt not but Learning and Experience would have appeared therein, joined with Judgment and Eloquence; and that his Arguments would have been ſupported by his Knowledge, and his Knowledge illuſtrated by Variety of Examples ancient and modern. But this Treatiſe we fear is quite loſt; and it is well that the reſt, which he lived not to publiſh himſelf, have met with Regard more equal to their Merits; for beſides that *Dialogue*, with thoſe *Letters*, and the Book of *Hippocrates* before-mentioned, we have met with no more of his Writings publiſh'd in his Lifetime, except, according to the Account of *Ant. Wood*, an imperfect Edition that was printed abroad of his Book of *Inſects* *; which, whether ſurreptitiouſly, or by his Permiſſion, we know not, having never ſeen it: But we have ſeen, in a fair Folio Volume, the Doctor's own Manuſcript, of that learned and elaborate Work, which he deſigned for the Preſs before the Queen's Death; for there is a Dedication at the beginning of it to her Majeſty; and there is prefixed to that, a Frontiſpiece engraved by *William Rogers* of *London*; in which Sculpture there appears, in ſmall oval Frames, the Effigies of the four following Perſons, *Conradus Geſner* at the Top, Dr. *Edward Wotton*, and Dr. *Thomas Penny*, on each Side; and our Author, Dr. *Moffet* himſelf, ſtiled *Scoto-Anglus*,

d *Health's Improv.* p. 221. * *A. Wood* ſays, that ſome imperfect Copies of this Book were publiſhed by *Laur. Scholzius*, *Anno* 1598, &c.

Anglus, at the Bottom. His Dedication to Queen *Elizabeth* is subscrib'd with his Name as we here spell it. After the Queen was dead, her Name was cross'd out, and King *James*'s put in; and under the Name of the Author at the End, there was added *Scoto-Anglus*; which Alterations are in a Hand different from the said Dedication, and from that in which the Body of the Work itself is written; but they might possibly be made by the Dr. as well as the Marginal Additions throughout the whole Volume, which also are in a different Hand from the Text. For this, as well as the Dedication, seems to be a fair Transcript, made from what the Doctor had written, or dictated as his most finish'd and compleat Copy for the Press[e]; through which, it was many Years before it made its Way to the Publick, as we shall relate. After King *James* came to the Crown, it seems that the Time and Expence required in printing the Work, and representing the *Insects* in Sculpture, probably first design'd on Copper-plates, to answer the Title-page abovemention'd, delay'd the Publication, till Sickness and Death divided the Author from his Labours. He had, for some time before he died, resided at *Bulbridge*, near *Wilton* in *Wiltshire*, as a Retainer to the Earl of *Pembroke*; from whom he had a yearly Sallary allow'd him as long as he lived, mostly through the Favour of that Earl's excellent Lady, *Mary* Countess of *Pembroke*[f]. As the Earl was Lord President of *Wales*, he had

e This curious *Manuscript*, adorn'd with *Drawings* of the *Insects*, is preserved in the Library of Sir *Hans Sloane*, who very courteously obliged me with the Liberty of making these Observations upon it.

f *Athen. Oxon.* vol. 1. col. 249.

much Occasion to visit and reside upon the Borders of that Principality; and that Dr. *Moffet* attended upon him thither, appears plainly, where he is describing the Situation of *Ludlow-Castle*, and mentions himself as a Sojourner there, while he was writing this Book of *Foods*[g]. But he seems to have ended his Life at, or near *Wilton*. He made his Will in the beginning of *June* 1604, and as its Brevity will apologize for our not making any Abbreviation of it, we shall present it to our Readers entire; and it is as follows.

" IN the Name of God, Amen. Being assured of my Resurrection to Life, through " the only Merits of my Saviour JESUS CHRIST, " I commit my Body to the Earth, and my " Soule into the Handes of Him that gave it. " And now being in perfect Memorie, tho' " weake in Bodie, I make this my last Will " and Testement, in Forme following. First " unto *Susan*, my Wife's eldest Daughter, I " give and bequeath my Paire of Virginals. And " unto *Richarde*, her eldest Son, all my other " Instruments of Musique whatsoever. And " unto *Martha*, another of my Wife's Daughters, I give Three Pounds in Money. And " unto the Boy *Thomas Pomery*, I give Thirtie " Pounds of Money. Moreover unto *Dodson Hall*, Nephew unto my Wife, I give Ten " Pounds in Money; and also, all my wearing " Apparel, excepting my Damaske Gowne, and " one other black Cloth Gowne, and my best " black Cloake. All other my Goods and Chattels, " my Debts and Legacies being paide, my Will

[g] *Heath's Improv.* p. 87. & p. 152.

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" and Pleaſure is, that my Wife during her " Widowhoode ſhall have the Uſe of them all. " And if ſhe be hereafter marryed, then the " whole do I give unto my Daughter *Patience*. " Provided that if my Wife do not marrie be- " fore my Daughter be eighteene yeares of Age; " then when ſhe is of the Age of eighteene, that " ſhe preſentlie have the one haulfe unto herſelf, " the Uſe of the other haulfe remayning unto " my Wife, during her Widowhoode. And " after, if ſhe marrie, or chaunce to dye, the ſame " haulfe to return likewiſe unto my Daughter. " And if my Daughter chaunce to dye, before " ſhe be eighteene Yeares old, then the haulfe " that is in my Wife's Handes remayning, to " remayne likewiſe unto my Wife forever. Alſo " I give unto my deare Frend and Father in " Chriſte Mr. *Parker*, my beſt *Engliſh* Bible. " The ſecond of *June*; ſigned and ſealed with " mine owne Hande: By me *Thomas Moffet*— " Unto my Siſter *Thomas*, I give thirtie Shil- " lings, to be put into a Ringe. My Over- " ſeers, I make my two Brethren, *William*, and " *Peter*; and give to each of them, in conſide- " ration thereof, thirtie Shillings. By me *Tho-* " *mas Moffet*. Signed and ſealed in the Preſence " of us, as Witneſſes, *Thomas Brewer*, *Dodſon* " *Hall*, *William Collyer*.[h]"

Soon after he had executed this Will, he died; for on the third Day after the Date thereof, that is to ſay, on the 5th of *June*, 1604, he was buried at *Wilton*[i], and Adminiſtration was granted to *Ka-*

h *Ex Regiſtr. vocat. Harte: qu.* 91. *in Cur. Prærog. Cantuar.*
i *Church-Regiſt. at Wilton.*

therine, the Relict of the Deceased, on the 20th of *November* following.

As to that learned Work, his History of *Insects*, there were some Endeavours made after the Doctor's Death to publish it, for the Benefit of the Family, dedicated, as aforesaid, to K. *James*: But the Expence restrain'd its Publication, and it could not for many Years struggle into the Light. It lay in this Obscurity with the Author's Friends till one *Darnell*, who had been formerly the Doctor's Apothecary, sold the Manuscript above-mentioned to Sir *Theodore de Mayerne* the King's Physician, and it lay many Years in his Study unpublish'd, because he could not, after much Solicitation, as he says, both at home and abroad, procure any Printer to be at the Charge of setting this Orphan, as he calls it, forth to the World. Then the Epistle Dedicatory, to one of those Princes, Sir *Theodore* thought would appear unseasonable; when he publish'd the Work, after they were both dead; and he cared not himself to dedicate another Man's Labours to King *Charles*, who reign'd when he gave us his Edition thereof, or obscure his Majesty's Virtues with the Smoke of courtly Eloquence; but because Dr. *William Paddy*, a Knight also, and Physician to that King (when after the Murder of *Henry* IV. of *France*, King *James* invited Doctor *de Mayerne* into *England*) had entertain'd him very courteously here, and shew'd him other Tokens of Friendship and Approbation; he therefore, when he publish'd it[k], made

k Under the Title of *Insectorum, sive minimorum Animalium Theatrum, olim ab* Edoardo Wottono, Conrado Gesnero Thomaque Pennio *inchoatum, Tandem* Tho. Mouffeti *Londinâtis operâ sumptibusque*

made a Dedication of the said Book to him, as he informs us therein; and has further in the same, by many Observations, illustrated the Wisdom of Providence, in that minute, but multifarious part of the Creation, whereof our Author has so learnedly treated. Sir *Theodore* has moreover in that Dedication to Sir *William Paddy*, spoken very justly in Dr. *Moffet*'s Commendation, calling him, *An eminent Ornament of the Society of Physicians; a Man of the more polite and solid Learning, and renown'd in most Branches of Science.* So towards the Conclusion desires, that Sir *William* would suffer a friendly Hand to usher into his Library the said Issue of the most learned *Moffet*, now at last brought to Light; and among so many Volumes wherewith the Shelves of his Study were so choicely enrich'd, *Locum parente & nato dignum assignato*, &c. that he would prefer it to a Place worthy of the Parent and his Offspring.

Our Author, in his Preface, sets forth the Progress that was made by his Predecessors in this Work, especially Dr. *Penney*, who had bestow'd fifteen Years upon it, in reading all Books treating of, and corresponding with all Persons knowing in the Subject, yet he left his Papers in great Confusion; and they had been lost, for looking so like waste Paper, all blotted and ragged as they were, if Dr. *Moffet*

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que maximis concinnatum, auctum, perfectum: Et ad vivum expressis Icontibus suprà quingentis illustratum. Londini, *ex officinâ Typographicâ* Thom. Cotes, &c. *Folio*, 1634. The said Figures of the Insects are printed from Wooden Cuts. Nor is there the Frontispiece graved on Copper, before spoken of, prefixed to Sir *Theodore*'s Edition. This *Theatre of Insects* was publish'd in *English* by Dr. *John Rowland* in folio, 1658, and it is joined to *Edward Topsell*'s *History* of *Four-footed Beasts* and *Serpents*, printed the same Year.

had not carefully ſeparated them from what was allowed as ſuch, to be caſt away, and with a large Sum of Money redeem'd the Fragments; chuſing thereby to diminiſh rather his own Fortune, than the Fame of his Friend, who had beſtowed ſo much Pains in deſcribing the *Inſects*, and ſo much Money upon procuring their Prints. Wherefore he reſolved, through many Diſcouragements, to digeſt and interweave the Obſervations which *Wotton* and *Geſner* had left alſo upon this Topick, together with *Penny*'s, in a methodical Manner; and has enliven'd the ſame with ſuch a Spirit and Elevation of Stile, as may exalt our Conſiderations upon this exiguous Part of the Creation, to magnify and adore the Wiſdom and Power of the Creator himſelf, no leſs for his Miracles in Miniature, or in theſe compendious, than in his more capacious Operations; and yet, at the ſame time, lead us to acknowledge alſo, from conſidering how much more has been given to the ſupream than this inferior Order of the Creation, how much greater our Obligations are, who have received his Gifts in greater Perfection. Moreover, he retrench'd abundance of Tautologies, and in their room has added many Philoſophical Arguments of his own, many Hiſtorical Examples, and Medicinal Receipts, beſides above an hundred and fifty Draughts and Deſcriptions of new diſcover'd Inſects, which were unknown to *Geſner* and *Penny*. In ſhort, the whole is ſuch a copious and comprehenſive *Natural Hiſtory* of this moſt numerous Species in that extenſive Sphere of Life, that few, who have not ſeen the Work, would believe ſo much Matter could have been amaſs'd

on

on ſuch little Creatures, which are commonly ſo much unobſerv'd: And there are few who have been ambitious to write upon the ſame Subject, but have made free with this Hiſtory to ſupply themſelves, as from a Fountain, which has had much drawn out of it, and is ſtill full. But that Freedom has been generally taken, without making the Acknowledgments to his Name which were due to it, even by the Rule of his own Practice; ſince he has ſo faithfully produced the Authorities whence he derived his Intelligence, and ſo frequently aſcribed to every Author his proper Share in the Compoſition.

Laſtly, for the Book before us, theſe *Rules of Food*, now reviſed and corrected by the ingenious Author of the *Introduction* prefix'd, the leſs need be ſaid in Approbation either of its Matter, Method, or Stile, ſince they carry *in it*, ſo manifeſtly, their own Recommendation; and *before it*, that of ſuch ſufficient Judges, as were Sir *Francis Prujean*, Sir *Baldwin Hamey*, Sir *George Ent*, Dr. *Wilſon*, and eſpecially the learned Editor Dr. *Bennet*. His Edition was printed above 50 Years after the Author's Death[1]: And tho' it is not apparent therein, whether it was publiſh'd from one more early in Print, or was then firſt printed from the Manuſcript; yet from theſe Words of the Editor, in his Epiſtle at the Beginning, "That, to raiſe our Author from Obli-" vion, his own Relations, and their Intereſts, " much ſolicited his Help, but the Merits of " the Man were the greateſt Motives, *&c.*" it may be ſuppoſed, that he then firſt ſet forth the

[1] *London*, Quarto, 1655.

Work,

Work, from the Doctor's Original, which he received from them. And our Country no doubt is much obliged to them, for ſetting before us ſuch Variety of thoſe Proviſions which Providence has ſo plentifully beſtowed upon us, with ſuch judicious Directions for the due and diſcreet Uſe of them. For ſince Men will beſiege and demoliſh their own Caſtles, with that very Ammunition which was appointed to maintain and ſtrengthen them; and more of them fall, by Repletion, Surfeit, and Satiety, than by the Aſſaults of Time itſelf; ſince greater Numbers dig their Graves with their own Teeth, and die more by thoſe fatal Inſtruments, than the Weapons of their Enemies; ſince Nature is ſatisfied with Moderation, but ſuffocated by Superfluity, the *Qualities* of our *Food* cannot be too well known, nor *Rules* and *Precautions* in the Choice and Uſe of it, too much recommended: among which we may beſt conclude, in our Author's Way of thinking, that for the *Preſervation* or *Improvement of Health*, no Rule accords better with *Nature*, than our chuſing *Exerciſe* for the Creator of our Appetite; none better with *Reaſon*, than making *Temperance* the Carver of our Diet.

INTRO-

INTRODUCTION.

LIFE and HEALTH conſiſts in a due Circulation of the Fluids thro' the Canals deſtin'd by Nature to convey them. And as theſe Fluids cannot perform their Offices, and anſwer the Exigencies of the animal Oeconomy, without a perpetual Supply, it is ſo order'd by Providence, that it ſhould be conſtantly recruited by Aliment, with which we are abundantly furniſh'd.

All our Food conſiſts of Animal or Vegetable Subſtances, Salt alone excepted, and Water, and many of theſe require a Culinary Preparation, in order to render them the more eaſily diſſolvable by the Actions employed for their Reſolution. The Buſineſs of Cookery, therefore, is to diminiſh the Coheſion of the Parts of Alimentary Subſtances, and partially digeſt them before they are taken into the Mouth; and to harden them by Dreſſing, as is ſometimes done, is an Error of the worſt Conſequence with reſpect to Health, however it may indulge the Palate.

Aliments, then, prepar'd, or crude, are taken into the Mouth, where they are comminuted by chewing, mix'd with the *Saliva*, and prepar'd for a future perfect Digeſtion, towards which this is the firſt Step. Manducation, or Chewing, is performed by means of the *Biventer*, or *Digaſtric* Muſcles; which acting, draw the Chin towards the Breaſt, and open the Mouth; which again is cloſed by the Contraction of the Temporal Muſcles, the Maſſeters, the external Pterygoide, and Internal Pterygoide Muſcles, which being very ſtrong, preſs the Jaws together with a prodigious Force.

The firſt Part of Manducation is, the inciding, or cutting the Aliment with the fore Teeth, which is called Biting; the Food is then applied to the double Teeth, called Grinders, by the various Actions of the Buccinators, the orbicular Muſcle of the Lips, the Zygomatics, the *Elevator Labiorum Communis*, the *Elevatores Labii Superioris propriæ*, the *Elevator Labii Inferioris proprius*, the *Depreſſor Labii Inferioris proprius*, the *Depreſſor Labiorum communis*, the *Obliquus Labii inferioris*, and the *Platyſma Myoides*; when theſe act altogether, the Cheeks and Lips are applied ſo cloſely to the Teeth, that no part of the Aliment, whether ſolid or fluid, can fall from betwixt the Teeth externally; but when they act ſeparately, the Aliment is applied to the Teeth in ſuch a manner as the Circumſtances moſt require. The Tongue, alſo, has a very conſiderable Share in applying the Aliment properly to the Teeth. The Action of Maſtication is of ſo much Importance to Health, that *Hippocrates* long ago remarks, that thoſe whoſe Teeth are good, live to a very old Age. It is therefore a very great Error to ſwallow the Aliment before it is duly maſticated.

During

During the Action of Mastication, the comminuted Aliment is intimately mix'd with the Saliva, discharg'd from the Parotid Glands, the internal Maxillary Glands, the sublingual Glands, from innumerable Emissaries in the Tongue, Palate, Gums, and Lips, and from Glands situated in the anterior and inferior Parts of the Palate, the Uvula, and from the Tonsils. This Saliva is a thin, pellucid Fluid, which does not concrete by Heat, is almost void of Taste and Smell; and when agitated, forms a tenacious Froth; it is separated by the Glands from the pure Arterial Blood, and during Hunger, is more copious, fluid, and acrid: after long fasting, it is very acrid, penetrating, detergent, and resolvent; it excites and increases Fermentation in farinaceous and succulent vegetable Substances, and Syrups: in both Men and Brutes, in a healthy State, it is swallow'd during Sleep; and if wantonly spit out, Loss of Appetite, Indigestion, and Atrophies, are hence excited: it consists of a pretty large Proportion of Water and Spirits, and a small Quantity of Oil, and Salt, which are united into a natural Soap, very well suited to attenuate the Aliment, and dispose it to a perfect Solution.

Hence the Error is evident which those commit, who lavish this salutary Fluid, and sollicit the Discharge thereof by smoaking, or chewing Tobacco, or by any other Means.

The alimentary Mass thus masticated and moisten'd, is thrust towards the Fauces, whilst the Teeth are closed; the Aliment confin'd within them, by the Contraction of the Muscles of the Lips and Cheeks, and the Tongue, is so directed, as to occupy all that Space betwixt the Teeth of the superior Jaw, and the Palate. Mean time,

the *Geniogloſſi*, *Styloglossi*, and *Ceratogloſſi*, acting ſucceſſively, from a Cavity at the Root of the Tongue, under the pendulous Veil of the Palate, the Uvula, and Tonſils; but above the *Larynx*, and *Pharynx*, and before the Membranes which cover the Bodies of the Vertebræ of the Neck and poſterior Muſcles of the *Pharynx*, and bring thither all the Aliment to be ſwallowed down. Then the Root of the Tongue is expanded, elevated, and brought forwards by the Action of the *Geniogloſſi*, *Mylogloſſi*, *Geniohyoidæi*, *Styloceratohyoidei*, whilſt the *Os Hyoides* is applied to the pendulous Veil of the Palate, and the Foramen leading to the Noſe is cloſed. At the ſame time the *Os Hyoides* and *Larynx* are elevated by the Contraction of the *Thyrohoidæus*. Hence the Aliment to be ſwallowed preſſes upon the *Epiglottis*, whilſt the Uvula is depreſſed by its proper Muſcles, and the Chink of the *Glottis* cloſed. At the ſame time the *Geniogloſſi*, *Mylogloſſi*, *Geniohyoidæi*, and *Mylohyoidæi*, move the Root of the Tongue, *Os Hyoides*, and *Larynx*. And thus the Fauces are opened, and Room made for the Aliment to be ſwallowed; eſpecially when, at the ſame time, the external Pterygoide Muſcles, and ſome Fibres of the Maſſeter, draw the intire inferior Jaw forwards, thus making more Room, and bringing forwards the *Gloſſopharingæi*, *Hyopharyngæi*, *Thyropharingæi*, and *Cricopharingæi*. Thus the ſuperior Part of the *Pharynx* is dilated, and applied to what is to be ſwallowed, whilſt the ſuperior Orifice of the *Pharynx* cloſes, the *Stylopharyngæi* being contracted, and *Oeſophagæi* contracted, for the further paſſage of the Aliment. At the ſame time, the internal and external Muſcles of the *Gargareon* act in ſuch a manner, as to elevate and expand the Veil

Veil of the Palate, and to prevent any Particles from falling either into the Chink of the *Glottis*, or Paſſage to the Noſe. The very Inſtant afterwards, all the contracted Muſcles above-mention'd are ſuddenly relax'd, and both the *Sternohyoidæi*, *Sternothyroidæi*, and *Coracoceratohyoidæi*, act; by which Mechaniſm, the broad poſterior Surface of the Cricoide Cartilage is preſſed downwards and backwards againſt the *Pharynx*. And at the very ſame Moment, the *Gloſſoſtaphylini*, *Pharyngoſtaphylini*, and *Azygos* Muſcle of *Morgagni*, act with a kind of convulſive Motion, and great Force, ſo that the Veil of the Palate then diſtended and expanded upwards, is ſuddenly drawn downwards, in ſuch a manner as to preſs the Aliment into the Orifice of the Oeſophagus, now elevated, and dilated by the Contraction of the *Gloſſoſtaphylini*, and *Pharyngoſtaphylini*. With theſe concur the ſame kind of convulſive Motion in the *Gloſſopharyngæi*, *Hyopharyngæi*, and *Thyropharyngæi*; by which the Tongue, *Os Hyoides*, *Larynx*, and poſterior Part of the *Pharynx*, are ſo preſſed together, as to aſſiſt, at the ſame time, with conſiderable Force, the Intruſion of the Aliment into the Orifice of the *Oeſophagus*. Thus the *Pharynx* is cloſed, whilſt the *Oeſophagæus* contracts, and the Aliment is retained in the Cavity of the *Oeſophagus*, under the *Pharynx*, and is immediately farther protruded into the Stomach by the Contraction of the longitudinal and orbicular Fibres of the muſcular Coat of the *Oeſophagus*.

By this exquiſite Mechaniſm is the Aliment conveyed to the Stomach. Hence, however, it is evident, that many Diſorders in theſe Parts may interfere with Deglutition, render it laborious, or utterly ſubvert it; in particular, Tumors in the

Parts ſubſervient thereto, and Palſies of the Muſcles. Deglutition may, alſo, be prevented, by a continual ſwallowing of dry Subſtances: For by this the *Mucus*, which lines the Inſide of the *Fauces*, *Pharynx*, and *Oeſophagus*, is attracted, and waſted; and thus the Organs, ſubſervient to Deglutition, are rendered too dry to perform their reſpective Offices. When the *Uvula* is loſt, or the Veil of the Palate ſlit, Deglutition is incommoded: in the firſt Caſe, the Perſon thus affected is ſubject to a Cough when he attempts to ſwallow, becauſe a Part of the Aliment is ſubject to fall into the *Larynx*; in the ſecond Caſe, the Aliment to be ſwallowed paſſes into the Noſtrils.

As ſoon as the Aliment has paſſed into the Stomach, the ſuperior Part of the inferior Muſcle of the Diaphragm contracts upon the inferior Part of the *Gula*, which paſſes thro' it, and thus cloſes up the Stomach.

The Food thus moiſtened, and at the ſame time full of Air, depoſited in the cloſe, moiſt, and warm Stomach, would there ſpontaneouſly begin to ferment, or putrify, according to the different Materials of which it conſiſted; and either way would be greatly changed, either into an aceſcent, alcaleſcent, rancid, or glutinous Maſs. But the villous Coat of the Stomach, which immediately embraces the alimentary Maſs, ſupplies it perpetually by innumerable Emiſſaries, with a thin, pellucid, frothy Humour, abounding with Spirits, and a little Salt, which in the moſt voracious Animals, is neither alcaline nor acid, but ſomewhat acrid, after long faſting; and with a more viſcid and mucus Humour, diſcharged into the Cavity of the Stomach, from the Emiſſaries of certain Glands deſtin'd for the Secretion thereof.

If

If it be conſidered that the alimentary Maſs is moiſtened by the Saliva brought into the Stomach perpetually, and that in large Quantities, from the Mouth, *Fauces* and *Oeſophagus*, that the Stomach dilutes it with the Humours above-mentioned; that the Relicts of former Aliment is mixed and agitated with it; that the Air contained in the alimentary Maſs rarifying, divides it intimately; and that the Heat of the Part excites and promotes the Action of all theſe, 'tis evident that the Food muſt in the Stomach be macerated, diluted, ſwell'd, attenuated, fermented, and diſſolved, and thus render'd fit to mix with the animal Juices, and pervade the minute Canals of the Body.

Beſides theſe, the Action of the muſcular or carnous Coat of the Stomach muſt be taken into Conſideration, which cloſely embraces all the Contents of this Organ, mixes them and grinds them together by a ſort of vermicular Motion, expoſes them to the Action of the ſurrounding Parts, retains the more groſs Parts, and expels the more fluid towards the *Pylorus*, and thence into the *Duodenum*.

Several other Circumſtances muſt be conſidered as promoting the Digeſtion of the Aliment in the Stomach; as, *firſt*, The Heat communicated to this Organ by all the ſurrounding Parts. *Secondly*, The perpetually repeated Strokes of innumerable Arteries in the Diaphragm, Omentum, Spleen, Liver, Pancreas, Meſentery, and Peritonæum, upon the Stomach. *Thirdly*, The violent Vibrations of the *Aorta*, ſituated immediately under the Stomach. *Fourthly*, The Action of the nervous Fluid, with which no Part is more copiouſly ſupplied than the Stomach; a Circumſtance not yet perfectly underſtood. *Fifthly*, The perpetual

Compreſſure of the Stomach, and all the abdominal Viſcera, by the reciprocal Action of the Diaphragm and abdominal Muſcles, during Inſpiration and Expiration.

The Effects of all theſe Cauſes, acting with united Force, muſt be,

Firſt, To levigate, diſſolve, and intimately mix the moſt eaſily mutable Parts of the Aliment, and to preſs them thro' the *Pylorus* into the *Duodenum*.

Secondly, To retain the more tenacious Parts; and by a Continuation of the ſame Cauſes, to produce the ſame Effects upon them.

Thirdly, To render juiceleſs the Membranes, Tendons, Cartilages, and Bones of Animals; and the Skins, Filaments, and harder Parts of Vegetables; and thus to expel them out of the Stomach, in order to their being diſcharged by Stool.

It is worthy of Remark, that all the Juices employed in bringing about the Digeſtion of the Aliment, are neutral and ſaponaceous, and neither alcaline nor acid. Hence appears the Abſurdity of thoſe idle Dreams of Authors relative to Ferments, and alcaline or acid Menſtruums in the Stomach, than which nothing is more abſurd.

We have thus conducted the Aliment to the Stomach, whence it is expelled into the *Duodenum*, where it undergoes ſome conſiderable Alterations, from the Action of that Inteſtine, and of the Bile and Pancreatic Juice thereon.

In the Inteſtines the Chyle is ſeparated from the *Fæces*, which are expelled by the Periſtaltic Motion of the Inteſtines thro' the Arms, whilſt the ſame Periſtaltic Motion impels the elaborated Chyle into the Orifices of the lacteal Veſſels, which

which is afterwards convey'd to the Receptacle of the Chyle, and thence thro' the Thoracic Duct to the left ſubſclavian Vein, where it mixes with the Maſs of Blood, and by the *Vena Cava Deſcendens* paſſes to the right Auricle of the Heart.

The *Vena Cava Aſcendens* and *Deſcendens* unite in one, and open into the right Auricle, where they unite. There is a little Protuberance made by their Coats on the Inſide of the Canal, like an Iſthmus, which directs the Blood both of the one and the other into the Auricle, and ſo hinders them from ruſhing one upon another. The right Auricle in its Diaſtole, receives the Blood from the *Vena Cava*, which by its Syſtole is thruſt into the right Ventricle, (for the tendinous Circle, which is at the Mouth of the Cava, contracts and hinders the Blood to return into it) which at the ſame time is in its Diaſtole.

In the Syſtole of the right Ventricle, the Blood is thruſt into the Pulmonary Artery: For it cannot return into the Auricle, becauſe of the *Valvulæ Tricuſpedes*, which communicates with the *Vena Pulmonalis*, which carries back the Blood into the left Auricle, which in its Syſtole thruſts the Blood into the left Ventricle, which is then in its Diaſtole. In the Syſtole of this Ventricle the Blood is thruſt into the *Aoſta*, (for it cannot return into the Auricle, becauſe of the *Valvulæ Mitrales*) which carries it thro' all the Body. Now the *Aorta*, when it comes out of the Heart, aſcends a little upwards, and then turns downwards to form the deſcending Trunk; and from the upper ſide of this Turning the cervical and axillary Veſſels ariſe. By this Artifice the Blood collides againſt the Sides of the *Aorta*, its Force is bro-

ken; Part of it is taken in by the Mouths of the aſcending Branches; but its greateſt Part is directed downwards.

The Blood conveyed by the Arteries, is carried to correſponding venous Canals, and ſo again to the right Auricle of the Heart.

It is obſerv'd, that all animal Juices are form'd either of Vegetables, or other Animals, taken into the Stomach, and thence tranſmitted to the Inteſtines, where, by the Power of the digeſtive Organs, they are converted into a balſamic neutral Chyle, neither alcaline nor acid; and this, ſo prepared, is by the animal Actions mixed with the Blood, in ſuch a manner, that the whole together forms one uniform Maſs, fit for Nutrition, and adapted to ſupply all the Exigencies of the animal Oeconomy. But if the digeſting and aſſimilating Organs are weak, or the Aliments taken in Quantities diſproportioned to their Strength, they are not converted, in the manner mentioned above, into a balſamic neutral Chyle, but putrefying in the Stomach and Inteſtines, acquire that ſort of Acrimony, which they would produce upon Putrefaction in any Place out of the Stomach, in an equal Degree of Heat and Moiſture; and in this Caſe cannot properly be ſaid to digeſt in the Stomach, but rather to putrefy. Hence, as the Food is either of an alcaline or aceſcent Nature, an alcaline or acid Acrimony prevails in the Juices formed from it. Thoſe Aliments are called alcaleſcent, whoſe Juices become alcaline upon Putrefaction; thoſe are called aceſcent, whoſe Juices upon the ſame Occaſion contract an Acidity.

The Aliments, from which acid Juices are formed, are all thoſe which are uſually call'd farinaceous. Such,

Such, amongſt many others, are, Wheat, Rye, Barley, Oats, Beans, Peaſe, Millet, and Rice. If theſe are mixed with a ſufficient Quantity of Moiſture, they ferment and grow acid, in a Degree of Heat not exceeding that of the Atmoſphere in warm Weather; but when mixed with a little Moiſture only, they do not ſo eaſily ferment, but form a kind of tenacious viſcid Subſtance like Glue. Milk is to be number'd amongſt aceſcent Aliments; and all the Parts of Vegetables, which are naturally acid, or capable of being rendered ſo by Fermentation, ſupply the animal Juices with Acidities. Such are all the Fruits which are uſually termed *Fructus Horæi*, as Apples, Pears, Apricots, Peaches, Nectarines, Plums, Oranges, Lemons, Citrons, Cherries, Mulberries, Currants, Raſpberries, Strawberries, Elderberries, Figs, Pomegranates, Cucumbers, Melons, Jujubs, and many others of this ſort.

Theſe, tho' generally excellent Food, eſpecially to thoſe who are accuſtomed to a plentiful Diet of Fleſh, yet become noxious, by reaſon of their Acidity, when taken into the Body in Quantities too large for Digeſtion and Aſſimilation. Theſe Quantities cannot be exactly determined, for the digeſtive Organs of the moſt robuſt may be overloaded, but theſe are capable of digeſting and aſſimilating a much larger Quantity, than when the Fibres of which theſe Organs are compoſed are relaxed and weak, and cannot act ſufficiently upon theſe Aliments, but ſuffer them to retain their natural or acquired Acidity in the Stomach and Inteſtines. Thus we find Girls in a Chloroſis, ſtudious, ſedentary People, and Children, whoſe Fibres are either through Infirmity, naturally, or for want of Motion and Exerciſe, relaxed, contract an Acidity of the Juices, by eating acid or

aceſcent Aliment? As Exerciſe braces the animal Fibres, and promotes Digeſtion; ſo Reſt, or a Defect of Motion, relaxes the Fibres, and retards or hinders Digeſtion and may therefore be reckoned amongſt the Cauſes of an acid Acrimony in the Juices formed from aceſcent Food.

A Deficiency of good Blood in the Body, may alſo be numbered amongſt the Cauſes productive of an acid Acrimony from aceſcent Aliment. For the Chyle, formed from this ſort of Food, will, like Milk, turn acid, unleſs mixed with a Quantity of good Blood ſufficient for its perfect Aſſimilation. Hence the Rule of *Horace*,

. . . . . *Vacuis committere Venis*
Nil niſi lene decet,

may be taken very juſtly in a medicinal as well as culinary Senſe.

The original Seat of this Acidity is in the Organs of the firſt Digeſtion. Theſe are the Stomach and ſmall Intéſtines; but from theſe, by Degrees, it is propagated to the Receptacle of the Chyle, from hence to the Blood; and laſtly, to all the Humors ſeparated from it.

This acid Acrimony is productive of many Effects, both troubleſome and dangerous to the animal Oeconomy, as Acid Eructations, which have in ſome Caſes been ſo ſharp as to induce a Stupor of the Teeth.

A Senſation of Hunger, by contracting the Fibres of the Stomach.

But it muſt be obſerved, that this does not confirm the Doctrine of thoſe who aſſert, that all Hunger is cauſed by an Acid, for there is not the leaſt Portion of an Acid to be diſcovered in the

the Stomachs of the moſt rapacious, and, conſequently, the moſt hungry Quadrupeds, Birds, or Fiſh.

Cardialgia, or, as it is uſually call'd, the Heart-burn, from a Stimulation of the Cardia, or left Orifice of the Stomach, which is endued with a moſt exquiſite Senſe, by the acid Juices contained in the Stomach. This Species of Heart-burn is cured by Chalk, or any other alcaline Abſorbent. But there is another ſort cauſed by an alcaline Acrimony, which muſt be treated with diluted Acids.

Coagulations of the Aliment taken into the Stomach, eſpecially if it happens to be Milk; Pains, Flatulencies, and ſpaſmatic Contractions of the Inteſtines, but particularly of the Ileum. Theſe are cauſed either by the Acrimony of the acid Juices, ſtimulating the ſenſible Membranes of the Inteſtines; or, which I believe is much more frequently the Caſe, by the Rarefaction of that extremely ſubtile and elaſtic Vapour, which ariſes from vegetable Juices during the Action of Fermentation; which has been called by ſome of the Chymiſts, *Gas Sylveſtris*. Theſe Symptoms often ariſe to ſuch a Degree of Violence, as to conſtitute that Diſtemper which is called the *Cholera Morbus*, and which, without a great deal of Care, will ſometimes be ſo acute, as to prove fatal in a few Hours.

As theſe Acidities mix with the Bile in the *Duodenum*, they muſt neceſſarily alter its Nature, and render it unactive. And as the Bile has a conſiderable Share in aſſimilating the Aliment, and converting it into good Chyle, this Aſſimilation muſt be prevented, in proportion as the Bile, by reaſon of any foreign Admixture, deviates from its

its own Nature. The ſame holds good in regard to the Pancreatic Juice, and the Saliva, both which, in a natural State, contribute to the Digeſtion of the Aliment, and the Converſion of it into a balſamic Chyle, capable of entering the lacteal Veſſels, and mixing with the Blood, without communicating to it any Acrimony, either alcaline or acid. But when the Action of the above-mentioned Juices is impaired by an Acid in the *Primæ Viæ*, an acid Chyle is formed, and the very Excrements diſcharged from the Inteſtines, betray an *Acid* in the Smell.

By a careful Obſervation of theſe Signs, we may diſcover an acid Acrimony to prevail in the Stomach and Inteſtines. And then it is the Buſineſs of the Phyſician, and Intereſt of the Patient, to correct it in the *Primæ Viæ*, before it infects the Blood, becauſe then the Diſorders, ariſing from it, are not ſo eaſily remedied. But, when the Glands and glandular Secretions are affected, the Caſe becomes much more difficult and dangerous.

When the acid Acrimony reaches the Blood and Juices, it is diſcovered by its Effects. Thus, when the acid Chyle is communicated to the Blood, as it cannot by the Force of the Circulation be intimately mixed with it, ſo as to form one uniform Maſs, the Blood loſes by Degrees its florid red Colour, and the Patient, in conſequence of this, becomes pale. Of this we frequently meet with Inſtances in weak Children, and Girls of a lax Habit, labouring under a Chloroſis, whoſe Blood, as it appears when let out of the Veins, is white, inſtead of red, mixed with ſome Streaks of red Blood. Hence alſo the Serum of the Blood

is

is chylous, as it appears after ſtanding a ſufficient time to ſeparate.

The Secretions from the Blood, thus affected with Acidity, are alſo frequently acid. Thus, in Women of a lax Habit, we ſometimes meet with acid Milk. The Saliva is alſo in ſome Caſes infected with an Acidity, and even the ſweat has an acid Smell. But the Acidity of the Sweat is not in all Caſes a bad Symptom; for in Fevers, where the Juices have had a Tendency to an alcaline Putrefaction, theſe Sweats are a good Sign, as they diſcover that the Danger from an alcaline Putrefaction is at an End. This Symptom is taken Notice of by *Hippocrates*, and ranked amongſt thoſe of good Preſage.

From this State of the Blood, Obſtructions in the Capillary Veſſels are generated, and hence troubleſome Itchings of the Skin; Puſtules, very frequent after eating great Quantities of Fruit; Ulcers which are pale, ſlow in their Progreſs, and difficult to heal.

Hence alſo Coagulations of the Blood, which render it unfit for Circulation, and conſequently for Nutrition, and the Uſes of the animal Œconomy.

But the acid Acrimony has yet a worſe Effect when it reaches the Nerves, nervous Membranes, and the Brain; for then, by ſtimulating theſe ſenſible parts, it is productive of Convulſions, Epileptic Fits, an irregular Circulation of the Blood, and at laſt Death, of which Children afford too frequent Examples.

From what has been ſaid with reſpect to an Acid abounding in animal Bodies, many Diſorders, to which ſedentary People, and Women of a lax Habit, are ſubject, may be diſcovered and underſtood,

underſtood. But it will be particularly uſeful in explaining the Diſtempers to which Children are ſubject, in whom all the Cauſes of an acid Acrimony ſeem to contribute to their Deſtruction, as aceſcent Aliment, Laxity, and want of Motion.

Poor People, whoſe Food is principally of the farinaceous Kinds of Vegetables, and who eat but little Fleſh Meat, are ſubject to theſe Diſorders, but would be much more ſo without the ſtrong Exerciſe they generally uſe; for Exerciſe, as was before obſerved, by ſtrengthening the animal Fibres, and promoting the Digeſtion of the Aliment, and Aſſimilation of the Chyle, prevents an acid Acrimony from being formed in the Juices.

Artificers alſo who are concerned in the Preparation of acid Spirits, or who uſe them in their Trades, are very ſubject to contract Acidities in their Juices. Of this ſort are thoſe who prepare Cerus, and ſcarlet Dyers.

Diſorders from a prevailing Acid in animal Bodies, are to be cured, in general, by ſuch things as are directly oppoſite to the Cauſes of Acidity. Thus, Aliments are to be uſed which are of an alcaleſcent Nature, or which turn alcaline upon Putrefaction. Such are Broths made of the Fleſh of Birds, Quadrupeds, or Fiſh; Jellies made of the ſame; and the Fleſh of theſe, which beſt anſwer this End, either roaſted or boiled.

Thoſe Vegetables alſo which contain an aromatic alcaline Oil, as they are oppoſite to Acidity, are in this Caſe proper in medicine or Food. Of this the illuſtrious *Boerhaave* gives the following Catalogue:

Wormwood,

Wormwood.
Pauce all alone, or Jack by the Hedge.
Garlic.
Dill.
Wholeſome Wolfsbane.
Angelica.
Aniſe.
Smallage.
Long Birthwort.
Round Birthwort.
Wild Radiſh.
Cuckow Pint.
Swallow-Wort.
Aſparagus.
White Aſphodel.
Baſil.
Cabbage.
Aromatic Reed.
Calamint.
Holy Thiſtle.
Ladies Thiſtle.
Carraway.
Avens.
Cloves.
Scurvy-Graſs.
Onion.
Leſſer Centaury.
Wild Carrot.
Rochet.
Eryngo.
Hedge Muſtard.
Agrimony.
Greater Galangals,
Leſſer Galandals.
Elecampane.
Dittander.
Marjoram.
Horehound.
Feverfew.
Spurge Olive.
Navew-Gentle.
Creſſes.
Catmint or Nep.
Origany.
Pepper.
Leeks.
Pellitory of Spain.
Radiſh.
Rue.
Soap-wort.
Satyrion.
Mother of Thyme.
Savin.
Savory.
Acrid vermiculated Houſeleck.
Muſtard.
Squill.
Thyme.
Treacle Muſtard.
Spotted Ramſons.
Nettle.
Zedoary.
Ginger.

Amongſt Foods that are proper to deſtroy an acid Acrimony in the Juices, are,

Firſt, thoſe aquatic Fowls that prey on Fiſh or Frogs. Secondly,

Secondly, thoſe Birds which devour Inſects; for in theſe the volatile Salts are rendered highly alcaline, having undergone a double Sublimation, or rather Rectification, firſt in the Body of the Fiſh, Frog, or Inſect, and next in the Fowl or Bird that eats it.

A third Species of Animals, proper in theſe Diſorders, are thoſe which, though their Food is very ſimple, yet by exceſſive Motion have their alcaline Salts highly exalted, and rendered extremely alcaline and penetrating.

A fourth ſort are Fiſh of Prey, and Shell-Fiſh.

Amongſt the firſt ſort is the Duck, of which *Lemery* ſays, that which is tame yields much Oil, volatile Salt, and Phlegm; but the wild Duck yields more volatile Salt, and leſs Phlegm. It is for this Reaſon the laſt have a higher Taſte than the tame ſort. To this Claſs belong all Fowls of the Duck kind, as the Teal, Widgeon, Macreuſe. The Bittern yields more volatile Salt than the Duck.

The Gooſe. All Fowls of the Gooſe kind yield a great deal of volatile Salt, but they that are wild more than the tame ſort. And it may be laid down as an univerſal Rule, that wild Animals yield more volatile Salts, and thoſe of a more alcaline Nature, by Reaſon of the greater Motion and Exerciſe which they uſe, than thoſe which are tame. It is on account of the volatile Salt in Geeſe, that their Fat is very penetrating. It ſhould ſeem that the Solan Gooſe, whoſe Oil, upon Fuſion, emits a very penetrating and fetid ſmell, and whoſe Fleſh is of a very exalted Taſte, ſhould contain the greateſt Quantity of alcaline Salts of any of the Gooſe Species.

Boerhaave reckons the Larus, or Sea-Mew, amongſt theſe Fowls of Prey. Amongſt

Amongſt the ſecond ſort are the Sparrow, Chaffinch, Mavis, Felfare, and Lark, which yields a great deal of volatile Salt, as does the Partridge, Pheaſant, Quail, Land Rail, and Plover. *Lemery.*

Of the third Species are the Woodcock, Snipe, Hare, Deer, and wild Boar, all which contain large Quantities of highly exalted volatile Salt.

The Eggs of the Birds or Fowls mentioned above, as well as their Fleſh, are excellent Food, when an acid Acrimony prevails.

Almoſt all ſorts of Fiſh may be numbered amongſt the fourth Species, becauſe they either prey upon other Fiſh, or Inſects, and yield a very volatile alcaline Salt.

That the Meaning of the Words *volatile Salts*, ſo often uſed, may be underſtood, I muſt take Notice, that the Salts of moſt vegetables are fixed; that is, they do not riſe in Diſtillation, being detained by a large Portion of Earth, to which they are ſtrongly united. But this Earth is ſeparated from them by Putrefaction, inſomuch, that moſt vegetables, which are putrefied, yield in Diſtillation a volatile Salt, much like that of Animals. And as the Diſſolution of vegetable Food, in the Stomachs of Animals, has the ſame Effect upon it, as Putrefaction, that is, diſengages the Salt from the fixing Earth, for this Reaſon all the Salts of animal Bodies are volatile, highly alcaline, and of a penetrating Nature.

The Salts alſo of many Plants, that have an aromatic Acrimony, yield a volatile alcaline Salt by Diſtillation, as Muſtard, Horſe-Radiſh, Scurvy-Graſs, and many other of thoſe ſpecified in the Catalogue given above. It is theſe Salts in animal

animal and vegetable Subſtances that neutralize and deſtroy the acid Acrimony prevailing in the Primæ Viæ, and the animal Fluids.

With the Aliments ſpecified above, *Boerhaave* adviſes every three Hours a Glaſs of the following Wine, containing one Ounce.

Take French white Wine a Pint and half.
Salt of Wormwood two Drams, mixed together.

There are many ſorts of Medicines which either deſtroy the Acid, or render it ineffectual, ſo that the Acrimony thereof can do no hurt. For this Reaſon theſe are to be uſed in an acid State of the Juices.

Abſorbents ſeem to claim the firſt Place amongſt theſe, becauſe when immerſed in Acids, they have the Faculty of deſtroying their Acrimony, and rendering them mild and inoffenſive.

This Claſs conſiſts of the dried Bones of Fiſhes, as the Jaw Bone of the Pike.

Of the Eyes, Claws, and Shells of Crabs, Crevices, and Lobſters.
Of the Shells of Oyſters, and other Sea-Fiſh of the teſtaceous Kind.
Of Coral, Pearl, and Mother of Pearl.
Of Chalk, Bole, Oſteocolla, and fat marly Earths.

Amongſt theſe are alſo the Lapis Hæmatitis, Filings of Tin and Iron.

Some of theſe Abſorbents mix with the Viſcidities which they meet with in the Stomach and Inteſtines, and with them form a tenacious kind of Mortar, if I may ſo call it, which ſticks to the

the Stomach and Inteſtines, and does a great deal of Miſchief. This however may be prevented by giving them either mixed with gentle cathartic Ingredients in ſmall Quantities, or elſe by giving gentle Purges, repeated at proper Intervals during their Uſe.

Hoffman is of Opinion, that the Medicines of this Claſs do a great deal of Miſchief by increaſing Viſcidity in the Stomach and Inteſtines, unleſs they meet with an Acid; and in this Caſe they are of great Service, not only by deſtroying and taking off the Effects of the acid Acrimony, but by forming a neutral Salt, which is of itſelf an admirable Reſolvent, and well adapted to cure the Diſorders proceeding from a redundant Acid.

Hence the Miſchief that young Girls do themſelves, who are inclined to what is uſually called the green Sickneſs, by taking great Quantities of Chalk, Lime, and other Abſorbents, is accounted for and underſtood. They are directed by Nature to eat theſe, in order to relieve themſelves under the uneaſy Senſations they perceive in their Stomachs, from the Stimulation of the acid Acrimony. But as they take them in great Quantities, and without proper Purges to carry them out of the Stomach and inteſtinal Tube, when they have had their good Effects, they form viſcid Concretions, which hinder Digeſtion, ſtop the Orifices of the Lacteals, and conſequently prevent a Supply of Chyle from being conveyed to the Blood, and hence Weakneſs, inability to Motion, Paleneſs, and the reſt of thoſe Symptoms which Phyſicians obſerve in Girls who have uſed themſelves to eat theſe Abſorbents.

This

This natural Inclination to Things capable of relieving the preſent Diſorders which affect Animals, is common in the brute Creation, and is, called Inſtinct; and Phyſicians, by a careful Attention, may daily diſcover ſomething of the ſame kind in Man, which directs to what will relieve. And it is probably for this Reaſon that *Hippocrates* lays it down for a Rule, that *thoſe Meats and Drinks, though not altogether ſo proper, which are agreeable to the Patient, are to be preferred to thoſe which are better, but unpleaſant.* Aph. L. 2. 38.

Diluters alſo are ſometimes proper in theſe Caſes, becauſe the more an Acid is dilated, the weaker it is, and conſequently acts in a leſs Degree. Thus the ſtronger Acids, in the Quantity of a ſingle Drop, corrode and deſtroy the Skin or Fleſh of any Animal that it touches. But when the ſame Quantity of *Acid* is diluted with a large Portion of Water, it becomes innocent and inoffenſive.

It was doubtleſs this Conſideration that directed Dr. *Sydenham* to give large Quantities of warm water to one that had taken corroſive Sublimate, both by the Mouth as a Vomit, and by way of Clyſter.

But theſe Diluters muſt be uſed with Care and Caution, for they relax and weaken the Organs of Digeſtion, and thereby increaſe one Cauſe of Acidity.

Theſe Diluters are either Water itſelf, or Decoctions of animal or vegetable Subſtances made with Water.

Another Claſs of Medicines, which give Relief in an acid Acrimony, conſiſts of ſuch Subſtances as ſheath the Spicula, or ſharp Points of the Acid; and prevent their Action on the ſenſible

ſible Membranes, and at the ſame time defend the nervous Fibres from its Acrimony. But theſe are ſubject to the Inconveniencies mentioned above in regard to Diluters, that is, they tend to relax ſtill more the Fibres of the Organs of Digeſtion already too weak. Amongſt theſe are the following:

Almonds, both ſweet and bitter.
Piſtachio Nuts.
Common Nuts.
Filberts.
Walnuts.
Cocoa Nuts, of which Chocolate is made.
Seeds of the white Poppy.
The expreſſed Oils of all theſe, and of Olives.
Jelly Broths of Fleſh or Fiſh.

To this Claſs alſo belong the oily aromatic Vegetables, of which I have given a Catalogue above.

There is another Claſs of Medicines of great Importance, where an acid Acrimony prevails, becauſe upon being mixed with Acids, they immediately raiſe a ſtrong Effervescence, deſtroy the Acid, and are themſelves at the ſame time deſtroyed, both together by their Union forming a new Species of Salt, neither alcaline nor acid, but neutral, which is endued with conſiderable medicinal Virtues, being gently ſtimulating, diuretic, diaphoretic, and reſolvent.

The Subſtances, which induce this great and ſudden Alteration in Acids, are,

Fixed alcaline Salts, prepared from burnt Vegetables of any ſort.

Volatile alcaline Salts diſtilled from animal Subſtances, putrefied Vegetables, or alcaline aromatic Plants.

Soaps

Soaps either fixed, as Venice Soap; or volatile, as the volatile, oily, ſaline Spirits diſtilled from Blood, Urine, Hartſhorn, or Silk; the Offa Helmontiana, made by the Union of a highly rectified Spirit of Wine, with a ſtrong Spirit of Sal Ammoniac.

To this Claſs alſo belong volatile alcaline Salts united, by repeated Sublimations, with an aromatic vegetable Oil, of which *Boerhaave* gives the following Example:

Take the pureſt Salt of Hartſhorn an Ounce, Chymical Oil of Lemons a Dram; unite them by repeated Sublimations in a tall Glaſs Veſſel.

Theſe however muſt be uſed with great Care and Caution, for whenever the Blood is moved with too much Violence, and any Degree of Fever is raiſed, theſe will infallibly increaſe it and the concomitant Symptoms, introduce others and endanger the Life they are intended to preſerve.

All the Claſſes of Aliment and Medicine ſpecified above, are very good Aſſiſtants in the Cure of Diſorders proceeding from an acid Acrimony, but are not ſufficient alone to complete it; for, ſo long as the Organs of Digeſtion remain in a State of Laxity, aceſcent Aliments will again produce the ſame and renew the Diſorder depending thereon. For this Reaſon the Cure muſt be compleated by a corroborating Regimen, and ſtrengthning Medicines, that is, ſuch as reſtore the Fibres, Veſſels, and Membranes, which compoſe the Viſcera concerned in the Digeſtion and Aſſimilation of the Aliment, to that Tenſion, which are neceſſary to the Performance of their reſpective Functions.

Aliments adapted to render the weak Fibres of the Digeſtive Organs, and the animal Fibres in general, ſtrong, are ſuch as require but a ſmall Action of theſe Organs, in order to convert them into good Chyle; and even theſe ought to be taken in very ſmall Quantities at a Time, and to be repeated frequently, that is, the Quantity, and frequency of Repetition, muſt be proportioned to the Power of digeſting. For nothing can be more irrational than to imagine that ſtrong Aliments, and thoſe in large Quantities, can contribute to the Strength of an Animal, whoſe Organs cannot digeſt them ſufficiently for the formation of good Chyle.

It is for this Reaſon, that *Hippocrates* lays it down for a Rule, that *the more you nouriſh*, that is, the more Aliment you give to *impure Bodies*, *the more Miſchief you do them. Aph. Sect.* 2. 10.

Aliments of the moſt eaſy Digeſtion are,

1. Milk, which is a ſort of Chyle already prepared, and gives the Stomach but very little Trouble to digeſt it. But it cannot be a proper Food whilſt there are any Remains of Acidity in the Stomach and Inteſtines, becauſe it will be ſubject to curdle, when mixed with theſe; but when the acid Acrimony in the Primæ Viæ is deſtroyed, it affords an excellent Nouriſhment, if given in Quantities at a time, not ſuperior to the Powers of Digeſtion, for then it will not be ſubject to turn acid. But Milk loſes all its medicinal, and a great deal of its alimentary Virtues, if once boiled. It muſt therefore be taken warm from the Animal that gives it.

The Milk of a Woman in the Flower of her Age, that uſes a good Diet, and moderate Exerciſe, is of all others the beſt. Next to that

Aſſes; then Goats, and laſtly Cows Milk. *Boerhaave.*

2. The raw white of an Egg juſt laid, before it has had time to cool. This approaches very near the nature of the Serum of Blood, being deſigned for the Nutrition of the Chicken during Incubation. But this, like Milk, loſes its Virtue when boiled. It may be taken in new Milk, mixed with an equal Quantity of Water, provided no Acidity, in the Primæ Viæ, forbid the Uſe of Milk.

3. Broths, prepared from the Fleſh of young Healthy Animals, accuſtomed to moderate Exerciſe, carefully cleared of the Fat. Amongſt theſe, Chickens claim the firſt Rank, next Veal, then Mutton, and Beaf the laſt. The Fat is eaſily ſeparated from them, when ſuffered to grow cold. They are beſt when boiled in a Veſſel, ſtopped ſo cloſe, as to prevent the moſt ſubtile Parts from exhaling. *Boerhaave.*

4. Aliment in various Forms may be contrived to be made from Wheat Bread, or Biſcuit, moderately fermented, to deſtroy the Viſcidity, to which all farinaceous Vegetables are ſubject. *Boerhaave's* Directions are; to boil eight Ounces of Bread, or Biſcuit, with three Pints of Water for an Hour, in a cloſe earthen Veſſel, and then to ſtrain it through a Sieve. This may be mixed with Milk, Broth, Wine, Bear, or Water, as the preſent Circumſtances of the Patient ſhall render either the one or the other moſt ſuitable.

A very ſmall Quantity of theſe Aliments ſhould be taken every Hour, or every two Hours, according as the Organs of Digeſtion ſhall be found to be more or leſs in a State of Imbecillity,

Imbecillity, but never to Satiety, or, to uſe the common Expreſſion, till the Belly is full. *Boerhaave.*

I am ſenſible there are ſome, who think Directions, in Relation to Aliments of this kind, deſerve more the Notice of Nurſes, or thoſe who are employed in Culinary Offices, than Phyſicians. But nothing can be unworthy the Regards of a Phyſician, that can in any Degree contribute to the Cure of Diſeaſes. Thoſe who have been Witneſſes of the prodigious Effects of a well regulated Courſe of Food, obſtinately perſiſted in, for a ſufficient Length of Time, in Caſes where the beſt choſen Medicines have proved ineffectual, will not be diſpleaſed that I have been thus particular.

Wine is a part of Aliment not to be neglected. Thoſe that are proper, in the Caſe before us, are ſuch as by their abundance of Spirit, and Styptcity, manifeſted by their auſtere rough Taſte, contribute to the neceſſary Elaſticity and Tenſion of the Animal Fibres, ſuch are Florence Wines, the ſtronger French Clarets, the black Greek Wines, and ſome of the Spaniſh. And to theſe the Spirits of Wine, properly managed, may be added, generous Malt Liquors, and ſtrong Mead. *Boerhaave.*

Amongſt Simples, all thoſe that abound with earthy auſtere Particles, and all aromatic Bitters, are adapted to brace the animal Fibres, promote Digeſtion, and deſtroy the Original Cauſe of Acidity.

But nothing is more effectual, by way of Medicine, in theſe Caſes, than Bitters, wherein Steel is an Ingredient: For Steel has great Vir-

tues, both as it is highly deſtructive of an Acid, and effectual in corrobborating the animal Fibres.

This Regimen, and theſe Medicines, are of very little Importance without Exercise, which muſt be adapted to the Strength and Condition of the Patient. For Motion promotes the Alcaleſcence of the Juices, and univerſally increaſes Strength, of which the robuſt Legs of Chairmen, and Arms of Watermen, afford obvious Examples.

I now proceed to give an Account of ſuch Aliments as are of an alcaline Nature, that is, ſuch as upon Putrefaction do not turn Acid, but contract an offenſive Smell, like that exhaling from putrid Carcaſſes.

Of vegetable Aliments, the Juices of ſome, if expoſed for a Time to a Heat ſufficient, will turn ſour, and theſe have been called *aceſcent Vegetables*.

But there is a conſiderable Claſs of Plants, which do not become acid by Putrefaction, but are reſolved into a fetid oily Alcali. And from theſe, it is remarkable, that no vinous Spirit can be produced by Fermentation; for Fermentation is only an Effort to render Vegetable Juices acid, or rather to diſentangle the latent Acid, and ſeparate it from the Oil and Earth, that confine and diſguiſe it.

To this Claſs belong almoſt all the very acrid Aromatics, which by the Pungency of their Taſte betray their Family. Theſe are ſeldom taken in Quantities ſufficient to produce a Diſeaſe by their own Power, but are however capable o promoting any preceding Tendency in the Juice to an Alcaleſcence, and heightening it into Diſtemper. Phyſicians ſhould therefore be careful

ful how they prescribe the warm Anticorbutics, because when any Degree of the above-mentioned Alcalescence prevails in the Juices, these will not fail to increase it by their Use, and if long continued, the Patient will run a great Hazard of incurring a Putrefaction of the Lungs, Liver, or some of the principal Viscera, which, according to the part thus affected, will be attended with a fetid Breath, spitting of Blood, a putrid Diarrhæa, Dropsy, or Hepatic Flux.

Amongst alcalescent Vegetables, *Boerhaave* enumerates the following:

Wormwood.
Sauce all alone, or Jack by the Hedge
Garlic
Mad-wort
Wild Radish
Cuckow Pint
Stinking Oroche
Asparagus
Winter Cresses.
Cabbage
White Bryony
Black Bryony
Wild Parsley
Treacle Wormseed
Guinea Pepper
Motherwort
Meadow Cresses
Garden Spurge
Lesser Centaury
Germander
Greater Celandine
Lesser Celandine
Scurvy Grass
Onions
Lead Wort
Foxglove
Rocket
Hedge Mustard
Spurge
Hemp Agrimony
Hedge Hyssop
Sciatica Cresses
Spurge Laurel
Dittander
Navew Gentle
Water Cresses
Garden Cresses
Oleander, or Rose Bay
Water-Pepper or Arsmart
Leek
Radish
Rue
Savine
Savory

Wall-Pepper, or Stone-crop	Squill
Muſtard	Treacle-Muſtard
	Spotted Ramſons

Many of theſe are not proper for Aliment, as abounding ſo much with an alcaleſcent Acrimony, that it renders them poiſonous. Beſides the Vegetables above-mentioned, there are many others which properly belong to this Claſs.

All animal Foods have a ſpontaneous Tendency to an alcaline Putrefaction, the Milk of ſome Animals only excepted. This is obvious to every one who has obſerved Fleſh, when expoſed to a certain Degree of Heat, to putrefy and become fœtid. But animal Foods differ very much:

Firſt, With Reſpect to the Parts of the ſame Animal.

Secondly, With Reſpect to the Food of the Animal.

Thirdly, With Reſpect to the habitual Exerciſe of the Animal.

Fourthly, With Reſpect to the manner of its being kill'd.

Fifthly, With Reſpect to the Seaſon of the Year, or Climate in which it is eaten.

I. With Reſpect to the different Parts of the Animal, Milk differs very much from all the other parts, eſpecially that of ſuch Animals as live on Vegetables only, and Water; thus the Milk of the Aſs, Goat, Cow, Mare, and Sheep, are aceſcent, that is, turn ſour upon Putrefaction, like aceſcent Vegetable Juices, from whence it is prepared, and not yet perfectly converted into an animal Subſtance, by the Powers of Digeſtion. And this Milk will acquire a Difference from the

ſort

ſort of Vegetable, which the Animal that affords it principally feeds on.

The Entrails of Animals alſo differ from the Muſcular Parts, and have a greater Tendency to Putrefaction, as being more full of Juices, and of theſe Juices ſome incline more to Putrefaction than others. Thus we find, when an Animal dies, the Abdomen and its Contents putrefy firſt.

The Blood alſo is more ſubject to Putrefaction than the ſolid Parts, and promotes Putrefaction in the Solids where it abounds. Hence, the more animal Aliment is cleared of Blood, the leſſer ſubject will it be to produce an alcaline Acrimony in the Stomach and Inteſtines, and an alcaleſcence in the Juices of another Aliment that eats it.

II. With Reſpect to the Food of Aliments; thoſe which live on Graſs, or other aceſcent Vegetables, on ripe Fruits, or Corn, are furniſhed with Juices leſs inclinable to Putrefaction than other Animals, abound leſs with volatile alcaline Salts, and theſe Salts are leſs volatilized, and exalted. Hence upon Putrefaction they are leſs fetid, and offenſive. Of this Sort are the following Animals.

The Lamb, and Sheep
The Calf, Cow, and Ox
The Kid, and Goat, eſpecially when young
The Rabbit
Swine, provided they are fed with Vegetables only
The Tame Duck, if fed with Corn only
The Tame Gooſe, if fed with the ſame
Hens of all ſorts.
Turkeys

Tame Partridges
Tame Pheaſants
The Quail

But all Animals which feed principally on other Animals, or Inſects, have Juices which abound with an highly exalted volatile Alcali, have undergone a ſort of double, and ſometimes triple Sublimation, or Rectification, firſt in the Organs of the Aliment which ſerves for Food, and ſecondly in thoſe of the Animal which feeds on it.

III. Animal Foods differ with Reſpect to their habitual Exerciſe; for ſtrong Exerciſe, long continued, exalts the volatile Salts of Animals, and makes them approach to a State of Putrefaction.

The following Animals, uſed commonly for Food, abound with a volatile Salt, exalted either by their Food, Exerciſe, or both.

Deer, both red and fallow, by Reaſon of their habitual Exerciſe, though they feed on Vegetables.
The Hare for the ſame Reaſon.
The wild Boar for the ſame Reaſon.
Pigeons in ſome Degree, becauſe of their habitual Exerciſe.
The Lark, both becauſe of its Exerciſe, and Food, which is principally of Inſects
The wild Duck, both becauſe of its Exerciſe, and Food, which conſiſts much of ſmall Fiſh, Frogs, and aquatic Inſects. This is alſo true of all the Duck Species.
The wild Gooſe, Solan Gooſe, and all of the Gooſe Species, for the ſame Reaſon.
The wild Swan, or Elk, for the ſame Reaſon.

The

The Bittern, becauſe of its Food, conſiſting principally of Fiſh and Frogs.

The Woodcock, becauſe of the great Exerciſe it is uſed to.

The Snipe, for the ſame Reaſon; and in general all Birds of Paſſage, very few excepted.

The Plover, and Lapwing, both becauſe of their Food, which is principally of Inſects, and their Exerciſe.

The wild Pheaſant becauſe of its Food, which conſiſts principally of Ants.

The Sparrow, and all ſmall Birds which feed partly on Inſects, partly on Vegetables, and uſe much Exerciſe, have Juices proportionably alcaleſcent.

IV. Animal Food is more or leſs Alcaleſcent, with Reſpect to the manner in which it is killed. Thus if an Animal is killed whilſt very hot with ſtrong Exerciſe, or ſoon after, the Tendency to Putrefaction in the Juices will be very much increaſed; inſomuch that an Ox, or Sheep, killed in ſuch a manner, will be as ſubject to Putrefaction as an Animal whoſe Juices are naturally more alcaleſcent, but killed whilſt perfectly cool. Hence Deer, and Hares that are hunted, and Birds killed by hawking after a long Flight, contract an immediate Tenderneſs, which is the firſt Stage of Putrefaction.

Animals alſo which are ſhot, ſtrangled, or killed in any manner which prevents their Bleeding, are more ſubject to an alcaline Putrefaction, than thoſe which are ſuffered to bleed freely. Of this the nice Judges of Culinary Arts are ſo ſenſible, that they frequently kill Fowl by ſtrangling them, in order to exalt their Taſte,

or, which is the ſame thing, increaſe their Tendency to Putrefaction.

V. The Climate, or Seaſon, makes a Difference in animal Food, becauſe Putrefaction is always in Proportion to Heat, and conſequently the Juices of the ſame Animal will be more diſpoſed to an Alcaline Putrefaction in warm Climates and Seaſons, than in thoſe which are cold.

Hence the Inhabitants of very hot Climates are obliged to uſe animal Food ſparingly; and through a Neglect of this Conſideration it is, perhaps, that many of the northern *Europeans* who travel far to the South, contract Calentures, and putrid Fevers. I am alſo perſuaded, that the indiſcriminate Uſe of animal Food in the hotteſt Summers, and coldeſt Winters, is productive of many acute Diſtempers and Deaths in *England*.

Moſt ſorts of Inſects are highly alcaleſcent.

Fiſh of all kinds are alcaleſcent, and that in a very high Degree. Thoſe of freſh Lakes and Rivers, however, are leſs ſo than Sea-Fiſh; and again, the ſofter ſort of Fiſh without Scales are obſerved to incline ſooner, and more, than thoſe furniſhed with Scales, to an alcaline Putrefaction, and Shell-Fiſh moſt of all.

And it may be laid down as a certain Rule, that of all ſorts of Animals, whether terreſtrial, or aquatic, thoſe which putrefy ſooneſt, and become moſt offenſive when putrid, incline the Juices of our Bodies moſt to an alcaline Putrefaction, when uſed as Food. And indeed ſome of them are not to be eaten ſafely for this Reaſon, without Vinegar, Salt, or aceſcent Vegetable Liquors.

From

From what has been ſaid under the preceding Articles, in Relation to the Alcaleſcence of animal Aliments, one Reaſon at leaſt will appear, why it pleaſed the ſupreme Being to forbid the *Jews*, a People that inhabited a very warm Climate, the Uſe of many ſorts of Aliments as Food; and why they were enjoined to take away a great deal of Blood from thoſe they were allowed to eat.

It would be prudent if we, though Inhabitants of a colder Climate, would however believe, that he who cannot err, has conſulted our temporal Welfare in every poſitive Injunction he has laid upon us, though the Reaſons for it may not always be very obvious; for this would ſurely incline us by Acts of implicite Obedience to ſecure to ourſelves Happineſs and Health.

But that I may ſet the Advantages, accruing to the Children of *Iſrael* from theſe Prohibitions, in a ſtronger Light, I ſhall make the following Obſervations on the Foods they were forbid to uſe, with this further Remark, that if we, even in a cold Climate, would conform to the Rules laid down by the wiſe Legiſlator of the *Jews*, Longivity would be more frequent amongſt us, as we ſhould be much leſs ſubject to be affected by epidemical Diſtempers, and acute Diſeaſes of all ſorts, which carry off at leaſt two thirds of Mankind. Nor would chronical Affections perhaps be ſo terrible, and difficult to conquer, as they are found to be at preſent.

It muſt be remembered, that the Climate, in which the Children of *Iſrael* lived, was very hot, and that therefore every Species of Aliment which is improper to be eaten in our Climate, on account of its Tendency to an alcaline Putrefac-

tion, was much more pernicious in the warm Country inhabited by the *Jews*.

The Aliments forbidden the *Jews* were,

Blood. This is extremely ſubject to an *alcaline* Putrefaction, and the Juices formed from it are highly *alcaleſcent*, and ſubject to putrefy. For the ſame Reaſon all Animals whatever killed, without being ſuffered to bleed ſufficiently, are improper Food. It is well known to common Obſervers, that the more ſucculent, and Juicy the Fleſh of Animals is, the more ſubject it is to Putrefaction.

If an Animal has been heated by hunting, there ſeems a further Reaſon to let it bleed, in order to leſſen the Tendency to Putrefaction it acquires by Exerciſe and Heat. And thus we find it directed, *Leviticus*, *Chap.* XVII. *Ver.* 13. *And whatſoever Man there be of the Children of* Iſrael, *or of the Strangers that ſojourn among you, which hunteth or catcheth any Beaſt, or Fowl which may be eaten; he ſhall even pour out the Blood thereof, and cover it with Duſt.*

Animals which die of themſelves are unwholeſome, both as they do not bleed, and as their Juices are generally in an actual State of Putrefaction, or near it, before they die. And we find the Fleſh of ſuch Animals forbid in the above quoted Chapter, Verſe the 15th.

The *Camel.* Though the Food of this Animal is only Vegetables, and Water, yet the Fibres are hardened, and render'd in a great Meaſure indigeſtible, and the Salts are highly exalted by its habitual Exerciſe.

The *Coney*, as we tranſlate it, but *Bochart* in his *Hierozoicon* ſays, it is a large Species of *Rat*, and others call it a *Mountain Rat*. Thus *Pro-*

verbs, *Chap.* XXX. *Ver.* 26. Theſe Animals are ſaid to *make their Houſe in the Rocks.*

As the general Food of all Creatures of the Rat Species is Animal, their Juices muſt be conſequently much inclined to an alcaline Putrefaction, and therefore their Fleſh muſt be unwholeſome.

The *Hare.* The Animal we call thus is certainly meant in this Place; the Septuagint tranſlates it by δασύπους, and with this the *Syriac* and *Arabic* Verſions agree; and thus the *Jews* underſtood it, who abſtained from eating it, as we learn from *Plutarch*, 4 *Queſt.* 5. and *Clemens Alexandrinus*, *Pædag.* 2. 10.

The Hare is remarkable for being extremely timorous, and this makes it uſe a great deal of Exerciſe by way of Precaution, when he goes to ſeek his Food, and at the Approach of any Danger, either real, or imaginary; this habitual Exerciſe probably contributes to the Exaltation of the Salts. We find in Effect that the Hare has a very high Taſte, even in our cold Climate; and this high Taſte univerſally is an Evidence, that the animal Fleſh which gives it is ſtrongly inclined to an *alcaline* Putrefaction. It is remarkable that the old *Britons* abſtained religiouſly from eating Hare, as we learn from *Cæſar de Bello Gallico*, *L.* 5.

The *Swine.* This Animal is remarkable for Filthineſs, and feeding on all manner of Ordure, even Carrion if it falls in his Way. It is the only Animal in the Brute Creation ſubject to the Leproſy; and alſo ſomething very like what we call the King's Evil, called in Latin *Scrofula*, from *Scrofa* a *Sow*; as this Diſeaſe is in Greek called χοιράς from χοῖρος, a *Swine.* The Meaſles is another

another filthy and contagious Diſeaſe which this Brute is frequently infected with, inſomuch that it has paſſed into a Proverb, as we learn from *Juvenal*, who calls it *Porrigo*. In this Diſtemper, all the fleſhy Parts are full of innumerable ſmall, round, white, and hard Subſtances ſomewhat like Hail Stones.

Hence it muſt appear to every reaſonable Obſerver, that the Fleſh of this Beaſt, as an Aliment, muſt be highly improper for a People ſo ſubject to Leproſies, as the *Jews* appear to have been, and who were Inhabitants of a warm Climate, which renders every thing more inclinable to Putrefaction.

All BEASTS *which do not both divide the* HOOF, *and chew the* CUD.

Under this Prohibition are included all Beaſts of Prey, and thoſe which eat Fleſh, whoſe Juices are highly alcaleſcent for Reaſons before given. All Animals of the Horſe and Aſs Kind, are alſo here prohibited. And we find that the Fleſh of all theſe is difficult to be digeſted, and aſſimilated by the vital Powers, and that the Juices are rank and *alcaleſcent*, perhaps becauſe they are frequently heated by the habitual Exerciſe they are obliged to uſe for the Service of Man.

I cannot explain ſcientifically all the Effects which Chewing the Cud may have upon the Fleſh and Juices of the Animal that does it. But it is worthy of Obſervation, that all Creatures which chew the Cud live on Vegetables and Water only, have a very ſlow Digeſtion, ſpend a great part of their Time in getting their Food, and the reſt either in chewing the Cud, or ſleeping; ſo that

it is accidental if they ever uſe Exerciſe ſufficient to heat themſelves, harden their Fleſh, and exalt their Salts to any conſiderable Degree of Alcaleſcence. Of this the Cow, and Sheep are obvious Examples. Deer both chew the Cud, and divide the Hoof; and their Juices are notwithſtanding ſomewhat *alcaleſcent*, as they are uſually kill'd amongſt us. The Fleſh is, however, tender, and eaſy of Digeſtion; and if they are killed, according to the Levitical Law, that is, if they are ſuffered to bleed plentifully, this Tendency to an *alcaline* Putrefaction is in a great meaſure removed.

All FISH *which have not* FINS *and* SCALES.

Theſe are what Medicinal Writers call *Piſces Molles*. It has been obſerved above, that all ſorts of Fiſh are very ſubject to Putrefaction; but thoſe without Scales more than others, and Shell-fiſh moſt of all.

The *Eagle*.
The *Oſſifrage*.
The *Oſpray*.

It is an *Eagle*, ſo called from his Strength, which we may imagine to be the little *black Eagle*, which is therefore called *Valeria*. The *Syriac* renders it a Crow.

The *Kite*, ſo called from his Flight, which is very ſtrong, eſpecially when he hangs in the Air, without moving his Wings.

The *Merlin*, a kind of ſmall *Hawk*.
The *Raven*, or perhaps the *Nycticorax*.
The common *Owl*.
The *Nochia*, a Species of Owl.
The *Cuckow*.

The

The *Hawk*. It is explained a Bird with which other Birds are taken, and which Fowlers carry on their Fists.

The *Goss-Hawk*. Some translate it an *Owl*; others, *Onocratatos*, a Bird which makes a Noise like an Ass.

The *Cormorant*.

The Great *Owl*.

The Juices of all these are highly *alcalescent*, both as they are Birds of Prey, and as their habitual Exercise is great.

The *Swan*, or *Chough-Daw*. It is of no great Importance which is here meant, for the Juices of both are much *alcalescent*, and their Flesh rank, and scarcely digestible.

The *Bittern*. This Fowl feeds on Fish; the Flesh is very rank, and subject to Putrefaction.

The *Gier Eagle*. It feeds on Flesh.

The *Stork*.

The *Stork* feeds on Frogs, Serpents, and other Reptiles, which are extremely *alcalescent*, and therefore it must afford Juices in a State very near to Putrefaction.

The *Heron*. It feeds on Fish, and uses a great deal of Exercise, and for both these Reasons has Juices highly *alcalescent*.

The *Lapwing*, a Bird almost perpetually on the Wing, and which feeds on Insects. The Flesh is of a very high Taste, and near to a State of Putrefaction.

The *Bat*. It feeds on Insects.

The *Weasel*. A Beast of Prey.

The *Mouse*. It feeds on Flesh.

The *Toad*.

This is sometimes translated the *Ferret*, and by some it is called a Species of *Locust*: But, as in the

the Prohibition it immediately follows after the *Toad*, and is derived from a Word which ſignifies *clamavit*, there is great Reaſon to believe it ſhould be underſtood the *Frog*, literally the *Crier*, or, *the Beaſt that cries*, alluding to the croaking of this Reptile.

The *Lizard.*

Bochart calls it the *Salamander*, a ſort of *Lizard.*

The *Snail.*

Bochart calls it here the *Chamælion*; in another Place quoted above, the ſame Word ſignifies a *Swan*, or *Jack-Daw.*

All theſe Reptiles are extremely ſubject to Putrefaction, as are Reptiles of almoſt every kind: the Smell of theſe, when putrefied, is extremely offenſive; and hence we muſt conclude their Salts to be highly exalted, and their Juices *alcaleſcent* to a great Degree.

Before I proceed farther in the Account of an *alcaline* Putrefaction in the Juices, and its Conſequences, it is neceſſary that I ſpecify the Parts into which the Blood is ſeparable by Chymical Analyſis.

Firſt then, if the Blood of a Perſon in Health, freſh taken away, is put into a Retort, with a Receiver accurately luted to it, and is then committed to a Heat much leſs than is ſufficient to make Water boil, a Vapour comes over, which condenſes into a Liquor very little, if at all, different from Water, and which does not appear to be either *alcaline* or acid, ſaline, pinguious, or in any Degree acrimonious. And if the Fire is increaſed to the Degree of boiling Water, the ſame Vapour ſtill continues to come over, forming exactly the ſame kind of Water, till the Blood put into

into the Retort loſes much about ſeven eighths of the original Weight.

If the remaining dry Maſs is taken out of the Retort and examined, it affords no Signs of containing any thing the leaſt alcaline, acid, or acrid, but is utterly inſipid, except that it taſtes and ſmells of burning, and that not much. This incloſed in a wooden Box, will keep for Ages without Putrefaction. But by a Sand-heat, gradually increaſed, it yields firſt a ſaltiſh, oily, bitter Liquor, ſomewhat inclining to be alcaline; then a white volatile Salt; and, as the Fire increaſes, a yellow Oil, and with it the ſame kind of Salt. Take the Receiver away that contains what is come over, and lute on another; urge the Remainder with the moſt extreme Degree of Fire that the Glaſs will bear without melting, and white Fumes will ariſe without ceaſing, if the Operation be continued ever ſo long, and with theſe, a black thick Oil.

The Maſs remaining in the Retort is very black, and ſhining, brittle; extremely light and ſpongy, of a diſagreeable Smell, empyreumatic, bitter, and ſcarcely at all ſalt; this, when urged with a Heat almoſt ſufficient to melt the Retort, continues perpetually to emit Fumes, and preſerves its black Colour ſo long as it remains in a cloſe Veſſel; but when expoſed to a naked Fire, it flames, and, loſing this Blackneſs, becomes white, and is then found to be an inſipid Earth, containing not the leaſt Portion of an *alcaline Salt*; but a ſmall Quantity of an Acid may be got from it by an extreme Degree of Fire, which *Boerhaave* imagines to be the Offspring of the Sea Salt which had been uſed in Food, and remains in the Blood unaltered; but in his Obſervations on this Proceſs, he

he tells us, that he had obſerved the ſame Appearances in the Diſtillation of the Blood of many Brutes, and therefore this Acid cannot be owing to Sea Salt, becauſe no Animal, that I know of, eats Salt, except Man and Pidgeons, unleſs domeſtic ones, as Dogs, and Cats, ſometimes by Accident, not by Choice. I am ſenſible it may be anſwered, that there is Salt, more or leſs, in all Water that Animals drink; and I know a Salt may be procured from the Urine of Animals, much reſembling Sea Salt in the Figure of the Chryſtals, and ſome other Properties. But if the Source of this Salt was the Sea Salt taken into the Stomach with the Aliment, human Urine would probably yield more of this Salt, than that of Graminivorous Animals, becauſe the Salt taken in the Water of theſe Animals, bears no Proportion to that which is eaten by a Man; however, it appears, that the Urine of a Cow, or a Horſe, yields a much larger Proportion of this Salt than that of a Man.

Here then we find in the Blood, a Water, an Oil, a volatile *alcaline Salt*, a fixed Earth, and a Portion of Acid. And now, if we conſider attentively the Progreſs of Animal Putrefaction, we ſhall find it has exactly the ſame Effects as the Diſtillation deſcribed above, and that it only differs from it in taking up a ſomewhat longer Time. For firſt the watery Particles exhale; next the ſaline Part is attenuated, and diſengaged from the Earth and Acid; and thus being render'd acrid, *alcaline*, and volatile, riſes together with a Part of the Oil alſo attenuated, and ſeparated from the Earth, and affects the Organs of Smell with a Nidor, or Stink, peculiar to Animal Subſtances in a State of Putrefaction.

The

The reſt of the oily Particles unite with the Earth thus deprived of the finer Part of the Oil, Water, and Salt; and both together form a black, tenacious, viſcid Subſtance, which, however, at laſt is reſolved, and leaves nothing behind but a pure Virgin-Earth, the Acid alſo exhaling. Thus the Animal Juices, by Putrefaction, undergo a thorough Alteration and Separation, after which it is impoſſible to unite the ſeparated Particles again, ſo as to make an uniform homogeneous Fluid, like what it was before.

It is impoſſible this Putrefaction ſhould prevail univerſally in the Juices whilſt the Animal is alive; but particular Parts of the Body may putrefy, without cauſing immediate Death. Alcaleſcent Food alſo may putrefy in the Stomach and Inteſtines, and cauſe great Diſorders in the Animal Œconomy, when taken in Quantities diſproportioned to the Powers of Digeſtion. And the Juices in general may have a ſtrong Tendency to Putrefaction; and of this ſeveral Birds that feed on Carrion are ſenſible, much ſooner than Mankind; for as ſoon as the volatile Salts, and rancid Oils, begin to exhale, the Organs of Smell, in theſe Birds, are ſooner affected than ours, inſomuch that they are frequently allured from conſiderable Diſtances, to the Neighbourhood of Houſes inhabited by People in Fevers

The antecedent Cauſes therefore of an *Alcaleſcence* in the Body, and the Diſeaſes depending thereon, may be reduced to the following.

1. Alcaleſcent Aliment, that is, Aliment of alcaleſcent Vegetables, or of Animals, the Milk of graminivorous Animals only excepted. And amongſt theſe, Fiſh, particularly their Livers and Skins: Fowls that live on Fiſh; all Birds which

prey on other Animals, or Insects, or which are used to a great deal of habitual Exercise; also Animals killed whilst heated with strong Exercise, incline more to an *alcaline* Putrefaction than others.

2. A Weakness of the Organs of Digestion.

When this is the Case, the Aliment, following its natural Tendency, putrefies in the Stomach, and causes what is usually called a Surfeit; and the Chyle enters into the Blood in a State near to Putrefaction, or in part putrefied.

3. A great Strength of the digestive and assimilating Organs; for this produces

4. A great Quantity of Blood highly exalted, and in a State very near to Putrefaction; and a Bile in a State of Putrefaction.

It must be remembered, that acescent Aliments are, by the Actions of the above-mentioned Organs, converted into Alcalescent Juices. When therefore these Organs act strongly on Food already alcalescent, it must be rendered more so, and brought nearer to a State of Putrefaction.

It is upon this Account that plethoric People are more subject to epidemical Disorders than others; that People in a full State of Health are more in danger of falling into Fevers, and those of a bad kind, than others whose general State of Health is not so good; and that such who have very strong Constitutions, are more liable to pestilential Disorders, and putrid Fevers, than Valetudinarians.

Hence *Hippocrates*, *L.* 1. *Aphorism* 3. advises to beware of an Excess of Health; for the same Strength of Constitution which was sufficient to bring the Blood and Juices to such a Degree of Perfection will exalt them into a Disease. And *Celsus* tells us, that a full State of Health is to be suspect-

ed:

est: *Ergo si plenior aliquis, & speciosior, & coloratior factus est, suspecta habere sua bona debet. Quæ quia neque in eodem habitu subsistere, neque ultra progredi possunt, fere retro, quasi ruina quodam, revolvuntur.*

Hippocrates thinks it prudent to subtract something from a State of Health arrived at the utmost Perfection; because, as it is not possible it should remain long without Alteration, and cannot mend, it must necessarily grow worse. But with all Deference to so great an Authority, I must remark, that Nature has Resources of more Importance for the Preservation of Life and Health, than any Assistances which Art can afford her, and from which she draws Help upon these Occasions. Thus in case of too much Fulness of Blood, an Hæmorrhage lowers the Habit to such a State, as *Hippocrates* advises us to reduce it to by Art. If the Juices are so much exalted, as to tend too much to an Alcalescence, the Acrimony attending this State, before it becomes sensible by any ill Consequences, frequently stimulates the Glands of the Skin, and thus causes its own Evacuation by an increased Perspiration; or else, if it happens to affect the Glands of the Kidneys, it is carried off by Urine; but if it falls upon the Liver, the most likely Part to receive it first, or the Pancreas, or the Glands of the Stomach and Intestines, the Danger is prevented by Vomiting, or a Diarrhœa, or both, sufficient for the salutary Purposes abovementioned; and hence the popular Opinion, founded on the Experience of all Ages, that a Looseness in the Spring and Summer is salutary. Thus we see this Acrimony so much to be dreaded, is frequently, under the Conduct of a well regulated

gulated Animal Œconomy, its own Antidote, and the Means of preſerving, inſtead of interrupting Health. But here we muſt ſuppoſe no Exceſſes are committed, and regular Exerciſe is uſed.

5. Long Faſting. For, if the Blood is not perpetually diluted with freſh Chyle, it will contract an *alcaline* Acrimony, and the Breath will become fetid, till in the end a Fever and Death enſue from this Putrefaction.

6. A Stagnation of any Part of the Blood or Juices.

Becauſe all animal Juices, which ſtagnate, follow their natural Tendency, and putrefy.

7. Great Heat, whether of the Seaſon, or Climate; external, or internal; natural, or artificial.

8. Violent Agitation of the Blood. Becauſe it produces Heat.

9. Exceſſive Exerciſe, eſpecially if long continued.

When any of theſe Cauſes, or many of them conjointly, have produced an Alcaline Putrefaction, it is manifeſted by the following Signs, in the *Primæ Viæ*.

1. Thirſt.

It is obſervable that Nature, or rather the Author of Nature, has given to all Animals a certain Sagacity, to enable them to diſtinguiſh Aliments which would be noxious to them, from thoſe which are ſalutary; and to direct them to the Means of curing the Diſorders they labour under. This, in Brutes, is called *Inſtinct*; and as we find the ſame Propenſions calculated for the ſame good Purpoſes in Mankind, I think we may properly enough call them by the ſame Name.

In

In the preſent Inſtance, Thirſt is raiſed; that is, an Inclination to drink large Quantities of ſmall diluting Liquors. Now theſe Liquors dilute the alcaline, putrid, acrimonious Salts, relieve the preſent uneaſy Senſation, and diſpoſe the putrefying or putrefied Matter to be diſcharged out of the Stomach and Inteſtines, either by Vomit, or Stool. But if the Propenſity is to acid Liquors, which is generally the Caſe, theſe Acids, when mixed with the putrid Salts, deſtroy them, and are both together converted into a neutral Salt.

It is remarkable, that alcaline animal Salts, a Salt or Spirit of Harts-horn, taken internally vo latile, raiſes a Thirſt, in the ſame Manner, an for the ſame Reaſons.

2. An utter Loſs of Appetite, and an Averſio for Alcaleſcent Aliment, particularly of that ſo of Aliment which originally cauſed the Diſorder.

This is another Inſtance of the Inſtinct above mentioned; or rather, of the Protection of Pro vidence, which watches over us in Sickneſs as we as in Health. An Appetite would be prejudicia when the Stomach is in ſuch a Condition, as n to be able to digeſt the Aliment taken into it and Alcaleſcent Aliment would increaſe the Di order.

3. Nidorous Eructations, or Belches, whi affect the Mouth with the Taſte of putrefi Eggs.

Becauſe a Portion of the putrid Salts, a rancid Oil, is excluded, together with the ra fied Air.

4. Putrid Sordes upon the Lips, Teeth, Tongu Palate, and Fauces, which affect the Organs Taſte with a Senſation of Bitterneſs, becauſe A mal Oils, when they grow rancid, become bitt

or perhaps this Taſte may be cauſed by the Bile too much exalted, and tending to Putrefaction.

5. A Sickneſs at the Stomach, from the Stimulation of the acrimonious Salts, eſpecially at the Sight, or even Idea of alcaleſcent Aliment, near to a State of Putrefaction. This Stimulation increaſed, cauſes a Diſcharge of the putrefied Matter by Vomit, which is ſalutary, when the Diſorders proceed only from a Putrefaction of the Aliment, in the firſt Paſſages; but if from a Putrefaction of the Liver, Pancreas, or any other of the Contents of the Abdomen, it is ſometimes a very bad Symptom. When this alcaline Acrimony affects the Inteſtines, it ſtimulates them to a Diſcharge of their Contents by a Diarrhœa, which is alſo the Means of Cure, when the Putrefaction is confined to the Aliment contained in the Stomach and Inteſtines; but is often fatal, when cauſed by large Putrefactions in any of the Viſcera.

Fiſh that has been kept too long before it is eaten, will cauſe a plentiful Diarrhœa; and a very ſmall Quantity of putrefied Egg will have the ſame Effect, by ſtimulating the Inteſtines.

6. This alcaline Acrimony produces a ſpontaneous Laſſitude, and univerſal Uneaſineſs; a troubleſome Senſe of Heat, and inflammatory iliac Pains.

The Effect of an alcaline Putrefaction in the Blood, is its Diſſolution into an alcaline acrimonious Fluid; the watery Particles ſeparate from the other Principles and exhale; the fineſt part of the Oil grows rancid; the reſt of the Oil joining with the Heart, they form together tenacious Obſtructions in the Veſſels to which they adhere; and the Salts no longer uniformly mixed with the diluting Water, ſoftening Oil, and neutral Earth, become

acrid and corrosive. Hence the Fluid circulating in the Vessels, which, in order to be fit for Nutrition, and the Exigencies of the Animal Œconomy, must be mild, and destitute of all Acrimony, is, in the present State, very far from being accommodated to these salutary Purposes; but instead of that, stimulates, abrades, and carries away a part of the Solids; and corrodes and destroys the extremely minute Vessels, to which these of the Brain are above all others subject; whence a Train of Symptoms which are usually called nervous, as Deliriousness, Convulsions, Coma's or want of Sleep.

This Corrosion and Destruction of the interna Parts is nothing more than what may at any time be produced on the external Skin, by confining a small Quantity of animal *alcaline* Salts, for a short time, to any part of it, for it will then act as a Caustic, and raise an Escar. This may serve as a seasonable Caution to those who wantonly accustom themselves to smell to volatile Salts, especially those which have their caustic Acrimony exalted in Lime in their Distillation; for when a Part of these is drawn into the Lungs, it may, and without Dispute has very bad Effects on the tender Membrane which lines the Lungs.

In the State of the Blood mentioned above, the Liquors secreted from it are fetid; and the Urine is high-coloured, approaching to Redness, in proportion to the Degree of Putrefaction prevailing, and the Patient necessarily labours under a continual burning Fever.

From this Account of an alcaline Putrefaction in the Blood, it is easy to perceive, that the Consequences must be a Disturbance, Depravation, or utter Destruction of all the Actions, whether natural,

natural, animal, or rational; an entire Alteration in the Circulation, and consequently in the Secretions and Excretions which depend thereon, with general or local Inflammations, which, if the Putrefaction is considerable, must terminate in Suppurations, or Gangrenes, Sphacelations, and Death.

The different Parts of the Body which are affected by this alcaline Putrefaction, make some Difference in the Cure. Thus, if the alcaline Aliments, taken in Quantities too large for the digestive Powers, putrefy in the Stomach and Intestines, and produce the Effects mentioned above, the most rational Method of Cure is to procure their Discharge, either by a Vomit or Purge, or both; and in this the principal Symptoms must be our Guide; for if from these we learn the Stomach is affected, a Vomit is to be given; but if the putrefied or putrefying Aliment is protruded into the Intestines, a Purge will sometimes be sufficient to promote their Exclusion. Proper Vomits, in this Case, are warm Water, Green Tea, Infusions of Carduus, or Ipecacuanha, in the Quantity of half a Dram; and Purges of the Saline kind seem best adapted for this Purpose; because as they increase the natural Tendency to a Diarrhœa, and thereby carry off the offending Matter, they at the same time relieve the Symptoms, by destroying a part of the Acrimony. Both Vomits and Purges must be repeated, according as the Continuance of the Disorder shall make them appear necessary. In general, one Vomit, but repeated Purges are required.

I have met with a popular Remedy for an Overcharge of the Stomach by alcalescent Aliment, of too much Efficacy to be omitted; it is the Run-

net with which Milk is curdled, in order to make Cheese. Runnet is thus made; the first Stomach of a Calf is salted and dried, or else preserved in Brine; this Brine, or an Infusion of the dried Stomach in cold Water, is the Runnet. One or two Spoonfuls of this Brine in half a Pint of cold Water, or an Infusion of a Piece of the dried Stomach, about two Inches square, for a few Hours, in the same Quantity of Water, if drank, is said to take away all the uneasy Sensation caused by the stimulating Acrimony, and to promote the Expulsion of the offending Matter, either by Vomit or Stool. It would perhaps be somewhat difficult to demonstrate the specific Action of the Juices in the Stomach of a Calf whilst it is alive, where all the Milk it takes is found curdled, and in Milk wherewith the Infusion of the same Stomach is mixed, even after the Death of the Calf. I am equally at a Loss to account for the salutary Effect of Runnet, considered as such, upon a human Stomach, under the ill Impressions of alcalescent Aliments putrefying therein: But I am sensible that the Salt, which preserves the Calf's Stomach from Putrefaction, will also have a very good Effect upon the Aliment putrefying in the Stomach, destroy totally or in part the alcaline Acrimony, and consequently relieve the Symptoms caused thereby; but whether all the good Effects of Runnet as a Medicine depend on the Salt, I will not take upon me to determine; I am, however, certain, upon my own Knowledge, that it is an excellent Medicine in the Case abovementioned.

When a Tendency to this Putrefaction is got into the whole Habit, and prevails in the Blood and Juices, the Cure is much more difficult and tedious, and the Disorder is attended with a much greater

greater or leſs Tendency to an alcaline Putrefaction, the Regimen and Medicines proper to deſtory or curb this Alcaleſcence are of the utmoſt Importance to the Art of Healing. The Regimen, however, is moſt to be regarded, for upon this the Cure principally depends.

With reſpect then to the Cure, Bleeding ſeems proper, as it relaxes and diminiſhes the Action of the Solids upon the remaining Maſs of Fluids, which leſſens the Attrition betwixt the Solids and Fluids, and betwixt the Particles of the Fluids with each other; now, as Attrition is one great Cauſe of Heat, and Heat a great Promoter of Putrefaction, Bleeding promiſes fair to remove at leaſt one principal Cauſe thereof.

In ſuch Caſes alſo, Reſt muſt be ſtrictly enjoined, and an Abſtinence from all ſorts of Motion rigorouſly perſiſted in: becauſe every Degree of Motion proportionally hardens the Fibres, and accelerates the Circulation of the Blood: this increaſes the Attrition betwixt the Solids and Fluids, and betwixt the Particles of the Fluids with each other, and conſequently promotes Heat, the Parent of an alcaline Putrefaction, and all its Conſequences.

Warm emollient Baths, Fomentations, and Clyſters, are alſo of ſervice, as they relax the Fibres, and thereby help to remove one conſiderable Cauſe of Heat; and as the abſorbent Veſſels take up a Portion of them, they become farther ſerviceable by diluting the Blood.

With reſpect to the Air which the Patient reſpires, it ſhould be temperate and refreſhing; if too hot, it increaſes the Tendency to Putrefaction; if too cold, by contracting the animal Fibres; it is conſequentially productive of internal Heat.

Hence the Reaſons are very plain, why all Heat beyond Temperateneſs, whether natural, and produced by the Climate or Seaſon, or artificial, and generated either by Fires, too many Bed-cloaths, or hot Medicines, muſt neceſſarily be pernicious in all Diſtempers, where there is a Tendency to an alcaline Putrefaction.

Our next Care muſt be to ſaturate the Blood and Juices with Aliments which are aceſcent, which have a ſtrong Tendency to become acid when taken into the Stomach, or which are actually acid: Such are either Milk alone, or diluted with Water, Whey, and Butter-milk.

Bread, which has been fermented, is another Aliment of the aceſcent kind; but if it has been much fermented, it is actually acid. Of this great Variety of Foods may be prepared; by boiling it with Water, till it is of ſuch a Conſiſtence as anſwers the End propoſed, and afterwards adding to it other aceſcent Ingredients, as Wine, or the crude or prepared Juices of Fruits. The moſt common of theſe is called *Panada*.

Many Sorts of Aliments, exceedingly proper when there is an Alcaleſcence of the Juices, are alſo prepared from farinaceous Vegetables, particularly Barley and Oats. The Ptiſan of the Ancients, ſo famous in all Ages, was made of Barley huſked, and boiled in Water, and ſeems to have been a kind of Gruel, which obtained different Names, according to ſome Circumſtances to be taken notice of hereafter. The Word is derived from Πτίσσω, which ſignifies to *peel*, or *take off the Huſks*, this being the firſt part of the Proceſs for its Preparation; but the *French* have, through an unpardonable Error, applied the Name *Ptiſan* to any ſort of Medicinal Decoction.

Among

Amongſt farinaceous Vegetables the following are recommended.

Wheat.	Buck-Wheat, or Frumentum Saracenetum.
Barley.	
Oats.	Mays, or Indian Wheat.
Rye.	Panick.
Rice.	Spelt Wheat.
Millet.	Piſtachio Nuts.

Of theſe boiled in Water, and digeſted for a conſiderable Time, till they acquire a Tendency to Acidity, many ſorts of Food may be contrived, very proper in an alcaline State of the Juices. Decoctions and Emulſions of theſe, drank in large Quantities, are of conſiderable Service; *firſt*, As they are in ſome degree ſaponaceous, and diſſolve Obſtructions in the Veſſels, which Water alone cannot act upon. *Secondly*, As they dilute the Juices inclinable to an Alcaleſcence with an aceſcent Fluid. *Thirdly*, As they relax the Solids. And, *Fourthly*, As by their oily Softneſs they invelope and obtund the alcaline Acrimony, and, thereby, rendering it mild, prevent its Effects in the Body.

I muſt not omit obſerving, that aceſcent Aliments in general ſeem more healthful than thoſe which are alcaleſcent; and are leſs ſubject to form Obſtructions, provided they are taken in Quantities proportioned to the Strength of the digeſting and aſſimilating Organs, and by People inured to habitual Labour and Exerciſe.

Thus *Homer* celebrates the *Hippimolgi*, a northern Nation, whoſe uſual Food was Milk, for Longevity. And the Mountaineers of *Great Britain*, who generally live on Milk, and Cakes

made of Oatmeal, fermented till they grow quite ſour, are remarkable for Health, Strength, Activity, and living to a very great Age, and are ſeldom or never viſited by epidemical Diſtempers, in any conſiderable Degree. And what *Virgil* ſays of a northern Nation is ſomething to our preſent Purpoſe:

Pocula læti
Fermento atque Acidis imitantur Vitea ſorbis.
Talis Hyperboreo ſeptem Subjecta Trioni.
Gens Effræna Virûm Riphæo tunditur Euro.

There is another Claſs of Vegetables of excellent Service, when the Juices tend to an alcaline Putrefaction. I mean the Summer or autumnal Fruits, when perfectly ripe, as

Oranges	Jujubes
Lemons	Apricots
Elder Berries	Peaches
Cherries of all ſorts	Melons
Citrons	Mulberries
Garden Cucumbers	Apples
Garden Gourds	Sweet Plums of all ſorts
Figs	Currants of all ſorts
Strawberries	Raſberries
Pomegranates	Grapes, *&c.*

Of theſe conſiderable Uſes may be made. For they may be boiled, or roaſted, and eaten occaſionally; or their Pulp, or crude Juices, may be mixed with Panadas, Gruels, or other aceſcent Aliments. Or elſe the Juices, expreſſed after baking, or boiling them with a very ſmall Quantity of Water, may be mixed with Food,

or

or given as a Medicine, firſt adding to them the Quantity of Sugar which ſhall be judged ſufficient.

And it muſt be obſerved, that boiling or baking Fruits, deſtroys a great Quantity of the elaſtic Air which they contain when crude, makes them ſit more eaſy upon the Stomach, and thereby renders them more fit for medicinal Purpoſes.

With Reſpect to Fruits, it is a very great Error to condemn them in general as unwholeſome; for on the contrary, when thoroughly ripe, they are the moſt admirable Remedies that perhaps nature has furniſhed us with, and never pernicious unleſs taken in Quantities too exceſſive, and diſproportioned to the Powers of Digeſtion. Nothing can be better adapted to check that Tendency to an alcaline Putrefaction, which the Juices are ſubject to contract during the Summer's Heat. We ſcarcely meet with a more powerful Remover of Obſtructions, than the Juices of ripe Fruits, if taken in Quantities ſufficient, frequently repeated, and theſe continued for a conſiderable time. For the Juices of Fruits, when neutralized by the Heat of the Sun, that is, when perfectly ripe, are ſaponaceous, and capable of diſſolving Obſtructions in the Veſſels which no other known Fluid is able to act upon, effectually. Every common Obſerver will judge, that Eruptions on the Surface of the Body are ſalutary, and promiſe a future State of Health. The Reaſon of this is, that when the obſtructing Matter, which forms Concretions in the ſmall Veſſels, is diſſolved and reduced to Particles ſmall enough to circulate with the Blood, the vital Powers find means of diſcharging them by the inteſtinal, or urinary Glands,

or elſe diſpoſe of them by the Pores of the Skin; now when it happens that the Particles of Matter to be diſcharged are ſomewhat too large to perſpire, they ſtick in the perſpiratory Veſſels of the Skin, and there ſuppurate; for Suppuration is one way which Nature takes to diſburthen herſelf of what is uſeleſs or offenſive.

Hence thoſe ſalutary Eruptions, which frequently appear on the Skin in various Parts of the Body, after a plentiful Uſe of Summer-Fruits, have been erroneouſly deemed, by many, the pernicious Effects of thoſe Fruits, which in Reality acted the Part of a Medicine, and removed Obſtructions, which otherwiſe might have produced a Diſeaſe. It is further to be remarked, that a Diarrhœa, or Looſeneſs, after the Uſe of the abovementioned Fruits, is ſo far from being dreadful, provided it keeps within due Bounds, that it does good Service to the animal Œconomy, by carrying away the Matter of Obſtructions previouſly diſſolved by the ſaponaceous Juices of the ſad Fruits. But it is prudent to bake or boil theſe Fruits, both for the Reaſons given before, as alſo, becauſe the Fire deſtroys the Eggs of Inſects, which are ſometimes depoſited in them, and becauſe it brings them to a more exact Neutrality, the Sun being ſcarcely ſufficient in our Climate to render them perfectly ripe.

In an *Alcaleſcence* of the Juices, watery Liquids, drank warm eſpecially, are alſo of Service, though endued with no ſaponaceous Quality, as they relax the Solids, diſſolve the Salts, and carry them out of the Body, and contribute to preſerve the Blood in a State of Fluidity.

As to Medicines, they may be contrived in various Forms, either from native vegetable Acids

as the Juices of Oranges, Lemons, Crabs, and many other acid Fruits, or the eſſential Salts of acid Plants, as of the Sorrels.

Fermentation alſo furniſhes us with many valuable Medicines in this Intention. Thus *Moſelle*, or *Rheniſh* Wines, which incline to Acidity, are admirable, when diluted with a ſufficient Quantity of any ſaponaceous Fluid. Thus alſo Vinegars of all kinds, are of conſiderable Uſe, properly diluted; and of theſe Medicines may be made extremely reſolvent and abſterſive, by mixing them with Water, or Honey, or both, or infuſing in them Vegetables ſuited to anſwer particular Intentions, as Squills, in making Oxymel of Squills.

Many Medicines alſo of excellent Virtues are, and more might be, prepared by inſpiſſating the Juices of Fruits perfectly ripe to a Jelly or Rob, and amongſt theſe none excells Rob of Elder, a Medicine which deſerves the higheſt Encomiums.

By Diſtillation we procure another Claſs of Medicines which powerfully deſtroy a Tendency in the Juices to an alcaline Putrefaction. Theſe are the acid Spirits of Sal Gemmæ, Sea Salt, Nitre, Vitriol, and Sulphur, commonly called *Oil of Sulphur by the Bell.* But theſe muſt be taken diluted in a great Quantity of Fluid, and they are never proper, unleſs in Caſes where a great Tendency to Putrefaction renders the milder vegetable Acids ineffectual, as in the Plague, and ſome very bad Kinds of the Small Pox.

There is another Claſs of Medicines of very great Importance in the Caſe before us; I mean, the natural, or artificial neutral Salts. The natural neutral Salts are Nitre, Sea-Salt, and Sal

Gemmæ. The two laſt are ſeldom uſed, except in Clyſters; but Nitre is, or at leaſt ought to be, an Ingredient in almoſt every Medicine, given with a View of checking the Progreſs of an alcaline Putrefaction. It is well known, that theſe Salts preſerve all animal Subſtances from Putrefaction; and Nitre has a remarkable Property of preſerving the Fluidity of the Blood, either in, or out of the Blood-Veſſels. Nitre has alſo a Power of reſolving Concretions already formed, and of expelling the obſtructing Matter thus reſolved by the proper Emunctories, as by the Glands of the Inteſtines, Kidneys, or Skin; it is alſo extremely penetrating, and thus it appears poſſeſſed of every good Property that can render it an eligible Remedy in all Diſorders where Danger is to be apprehended from an alcaline Putrefaction, that is, in moſt acute Diſtempers. It is uſually given in a Powder or Bolus, or diſſolved in ſome proper Fluid.

Artificial neutral Salts may be made from almoſt every different ſort of Acid, impregnated or ſaturated with any ſort of Alcali, either fixed or volatile. The Acid and the Alcali muſt be joined in ſuch a manner that neither may prevail over the other. Whilſt they are mixing together, a conſiderable Effervеſcence ariſes, and the Acid is deſtroyed by, and deſtroys the Alcali, and then both, thus united, form a Body very different in every Property, Characteriſtic, and Medicinal Effect from the Parent Salts.

Neutral Salts the moſt generally uſed in Practice, are the *Tartarus Vitriolatus*, made as directed by *Boerhaave*, a Medicine very different from that directed under the ſame Name in our Diſpenſatory, though made of the very ſame Ingredients.

gredients ; the *Tartarus Regeneratus*, and *Tartarus Tartarisatus* of the same Author.

Many extemporaneous Prescriptions of a neutral Fluid may easily be contrived to very good Purposes. Thus a Scruple of Salt of Wormwood will saturate about half an Ounce of Juice of Lemons; or about ten or twelve Grains of volatile Sal Ammoniac will saturate half an Ounce of distilled Vinegar; either of these mixed with an Ounce of some simple Water, and rendered agreeable by a few Drams of a proper Syrup, and the same Quantity of some compound Water, makes a very pretty Draught of considerable Efficacy, which may be repeated as Occasion requires, for Example, every four Hours.

These neutral Medicines deserve the same Encomiums which I have given above to Nitre, and for the same Reasons.

From what has been said above, with Respect to the Causes and Cure of Diseases from a Tendency in the Juices, or any of them, to an alcaline Putrefaction, it appears, that in all Diseases where Danger is to be apprehended from the aforesaid Putrefaction, any acid Excretions are to be esteemed good Symptoms, as they are certain Evidences that the alcaline Acrimony is destroyed. Thus in Disorders of the Stomach from such a Cause, acid Eructations of Wind witness, that the Cause of the Distemper is almost, if not entirely removed. And thus in acute Distempers, Sweats which have an acid Smell have been remarked to be of good Presage.

It has been observed, that many who have recovered of the Plague, and pestilential Fevers, have been affected as their Health returned, with a saltish Taste in their Mouths, somewhat like

that

that of Sal Ammoniac; the Reaſon of this appears to be this: It is well known in Chymiſtry, that a putrid alcaline Salt, when united with an Acid, forms a neutral Salt ſomewhat reſembling Sal Ammoniac. Now when the Juices have been loaded with ſuch a putrid Salt, as it happens in the Plague and peſtilential Fevers, when this Salt is ſaturated with an Acid, the alcaline Acrimony is deſtroyed, and the Patient by Degrees recovers, and then all the Excretions are infected with the muriatic Salt abovementioned, like Sal Ammoniac, and amongſt the reſt the Saliva; hence a perpetual Taſte, like that of Sal Ammoniac, in the Patient's Mouth; and hence he fancies all ſorts of Aliments ſalted.

There are other Differences in Aliments ariſing from their greater or leſs Coheſion, or their greater or leſs Tendency to form a viſcid Maſs in the Stomach, when mix'd with the Juices reſiding there, or convey'd thither. And ſome other Varieties ariſe from Properties in Aliments, which are not underſtood, and which Experience alone furniſhes us with the Knowledge of. Thus, for Inſtance, the Quail is ſaid to cauſe the Epilepſy in ſome who feed on it. With Reſpect to theſe, *Dr. Moffett* has ſpecify'd whatever has been remark'd by the Moderns as well as the Antients, in the enſuing Treatiſe of Foods.

I ſhall conclude this Introduction, which a Paſſage from a Diſcourſe on vegetable Food, by *Dr. Cocchi*, an *Italian* Phyſician, ſome time reſident in *England*.

A Doubt, ſays he, lies between Vegetables and Animals, which of theſe two Subſtances are moſt likely to become proper and uſeful Matter for our Bodies. *Plutarch* long ſince (in his Treatiſe

Treatiſe againſt eating Fleſh) has made it a Queſtion, whether ſuch kind of Aliment was natural to Man, that is, ſuitable to the Fabrick of his Body. And it is now about a hundred Years, as we find in the Letters of *Gaſſendus*, ſince this Matter was diſputed very particularly amongſt the Learned, who obſerved that all other Animals were, by their conſtant Habit and Manner of Life, depending on the natural Structure and Action of their Organs of Digeſtion, readily diſtinguiſh'd into thoſe that feed on the Fruits of Earth, and the rapacious and carnivorous: Whereupon as the Queſtion could not be decided this way, or by any Arguments drawn from natural Hiſtory, the ſame Queſtion has ſince been again propoſed and demonſtrated, by that eminent Mathematician Dr. *Wallis*, and that diligent Anatomiſt Dr. *Tyſon*, as we read in the philoſophical Tranſactions, from the greater Analogy in the Fabrick of the Paſſages of the Aliment, and of the Organs of Digeſtion in Men, with thoſe of ſuch Animals as feed on Vegetable Diet, moſt of which, like Men, are furniſh'd with a Gut *Colon*, whereof moſt of the Carnivorous are deſtitute.

But leaving theſe Reflections, which may appear too far fetch'd, we ſhould rather conſider, that moſt of the Animals which ſerve for human Food feed on Vegetables, except only ſome few Birds and Fiſhes, from whence it finally appears, that the ultimate Matter of the two chief kinds of Aliment is almoſt the ſame in its firſt Compoſition; that is, always vegetable, and coming originally from the Earth. Thus, for the moſt part, what fixes and unites itſelf to the Body of Man, either from the one or the other ſort of Aliment,

ment, is really nothing elſe but ſome of the ſolid and pureſt Earth.

But the Difference principally conſiſts, in that the freſh Parts of Plants, being of a much tenderer Texture than thoſe of Animals, are therefore much eaſier to be ſeparated, (from the leſſer Degree of their Coheſion and internal Glew) and ſo yield more eaſily to the dividing Power of our Organs. The tender and freſh Parts of Plants abound with Water, and that ſort of Salts, which by reaſon of their Taſte, and Non-evaporation by Fire, before they are diſſolved, we call acid and fix'd: To the Mixture of which, with a moderate oily and vegetable Fluid, is owing their incorporating and diſſolving Juice. Of this Juice animal Food is deſtitute, as it is alſo entirely of the ſaid acid and fixed Salts; but it abounds, on the contrary, with ſuch as are apt to become, with a certain Degree of Heat, of an alcaline and volatile Nature, and to occaſion, by their Mixture, the greateſt Diſpoſition in our Liquids to an ultimate and totally mortiferous Diſſolution. And on the leſſer Quantity and leſs perfect oily Quality of freſh Vegetables, depends a Diſpoſition in the Juices from them produc'd, leſs apt, without Compariſon, to receive thoſe ſuperlative Degrees of Heat in their greateſt and moſt intimate Agitations, whilſt they are carried about in the Blood: For Experience ſhews, that no Liquid is found in all Nature more ready than Oil to receive or retain the Force of Fire, whether apparent or latent, from whatever Subſtance ſuch Oil is extracted; although that of Animals ſeems yet more prompt and efficacious than all others.

How

How ſubtle our vital Fluid muſt be, is then manifeſt, from its forming itſelf gradually and finally, into a Subſtance, fit for inſenſible Tranſpiration, and into that ſpirituous Air that exhales continually, both within and without, from every living Body. In this Subtilty and Facility of our Liquids being diſtributed into the innumerable Ramification of the Veſſels, conſiſts its Fluidity, without which, thoſe Particles that are hard and weighty would be diſpoſed in ſome Places, and would by that means fill up the Cavities which ought to be kept empty and always open. From the Addition then of an aqueous, oily, and ſaline Juice, which the Chymiſts call ſaponaceous, to the Subſtance of that innocent and ſweet Soil, with which vegetable Aliments are ſo plentifully endued, ariſes that ſo neceſſary and perfect Commixture of the diſſimilar Parts of our Blood, and eſpecially of thoſe two moſt copious Fluids that ſo conſtantly avoid, and are ſo difficult to incorporate with each other, (I mean Water and Oil) and whoſe Separation, when it happens within us, produces ſuch pernicious Effects. And the much ſmaller Quantity of the oleaginous Liquor that is found in freſh Vegetables, in Compariſon of what is found in Fleſh, not only prevents the Formation of a too tenacious Glutton, but alſo of that Vapour, which, riſing with the Increaſe of our bodily Heat, when the fat and ſaline Particles grow volatile, becomes itſelf, at laſt, venomous, and even productive of Peſtilence.

I have always named freſh Vegetables, becauſe the dryed ones have almoſt all the bad Qualities of animal Food, particularly as their earthy and oleaginous Particles are too ſtrongly coherent

coherent together: We ſhould thus alſo exclude all aromatic Spices, and ſubſtitute in their ſtead, the green Tops of odoriferous and agreeable Herbs. We ſhould reject old Pulſe, and all farinaceous and oily Seeds, unleſs they are by Art well pounded, and mingled and diſſolved with other uſeful Matters. We may ſay the ſame thing of dry'd Fruits, and of whatever elſe is preſerv'd in various ways, and which compos'd the dry'd Diet of the Ancients: The which, however it may have been commended as an Inſtance of Hardineſs, was not perhaps of the greateſt Advantage to their Healths.

HEALTH's Improvement.

CHAP. I.

Of DIET.

1. *What* DIET *is.* 2. *Who were the* Authors *of it.* 3. *What* Good *it bringeth.*

DIET is defined, by very learned Scholars, an exact Order in *Labour*, *Meat*, *Drink*, *Sleep*, and *Venery:* for they are thought to be *Pythagoras* his Pentangle or five ſquar'd Figure; wherein (as *Hippocrates* ſaith of Man's Body, *l: de prin.*) there be ſeveral Confluences and Concurrences, yet but one general Sympathy through all. Nevertheleſs *Labour* was appointed for moſt to invite *Meat* and *Drink*; they to draw on *Sleep*, for the Eaſe of our Labours; and all four to perfect *Generation:* which is not only *eſſendi ſed ſemper eſſendi cauſa*; not only *the Cauſe of*

of being, but of ever being: for indeed, after we are dead in ourselves, we recover in our Posterity another Life. But in this Treatise I define *Diet* more particularly (as it is usually taken both by the vulgar and also the best Physicians) to be *an orderly and due Course observed in the Use of bodily Nourishments*, for the Preservation, Recovery, or Continuance of the Health of Mankind: Which how and when it was first invented, and by whom collected, neither *Cardan*, nor *Scaliger*, nor *Virgil*, nor *Montuus*, nor *Biesius*, nor *Jason Pratensis*, nor *Psellus*, nor any (in my judgment) have more truly declared, than *Hippocrates* himself, *Lib. de prisc. med.* avouching that Necessity was the Mother, and Reason the Father of Diet. For when Sickness crept into the World, and Men gave the same Meats to sick Folks which they did to the Healthful, they perceived them to be so far from Recovery, that they rather wax'd worse and worse. Hereupon being enforced to alter either the Kind or the Preparation, or the Quantity, or the Quality and Order of Nourishments, they knew by diligent Observation what was fittest for every Disease, for every Sex, Age, and Complexion, and accordingly committed them to Memory, or set them down in writing. *Plutarch* thinks that we first learned this Knowledge of brute Beasts, *l. de sol. anim.* For Pidgeons and Cocks, before they fight, will eat Store (if they can get it) of Cummin-seed, to lengthen their Breath; and Nightingales eat Spiders to prevent Stoppings; and Lions having surfeited on Flesh, abstain from all Meat till it be digested. So the Marlin taught tender Persons first to keep warm their Feet; the Storks to remedy Costiveness of Body by the Use of Glisters; the Hedge-hog to avoid

avoid walking in windy Seasons; the little Birds to bathe in Summer; the Flies and Bees to keep home in Winter. For there is no Doubt but the Natures of Men were in former Ages so strong, that they did eat and digest every thing as it grew. Neither were Mills, Boulters, Ovens, and artificial Preparations from the Beginning; but as Sickness of the Body increased, so the Mind devised Remedies, teaching Men how to thrash and grind Corn, to make Bread, to boil, roast, and bake Meat, to give thin and liquid Meats to weak Stomachs; and grosser Cates to them that be strong, after the Example of every Bird, who first softeneth and boileth the Meat in their Maws, before they give it to their young ones; neither should we marvel hereat: For as ignorant Sailors (whose Errors and Imperfections no Man could perceive in a calm Sea) in a Tempest do follow every Man's Advice; so the Examples of Birds and Beasts did teach sick Men Wisdom, when through Self-ignorance they lost the Light of Nature, and knew not what was good for themselves.

But leave we *Plutarch*'s Conceit, and let us fetch the Invention of Diet from a more worthy Teacher, yea, from the worthiest of all other, God himself. For can we imagine that he taught our Forefathers (having sinned) how to clothe their Bodies, and not how, and when, and wherewith to feed them? He that taught *Abel* how to diet Sheep, would he leave him unskilful how to diet himself? Or, had *Cain* the Art of tilling the Ground, and not the Knowledge how to use the Grain thereof? Knew Physicians in *Jacob*'s Time how to conserve dead Bodies, and wanted they Knowledge to preserve the Living? Where-

fore

fore how fooliſhly ſoever ſome aſcribe the Invention of Diet to *Apollo*, *Æſculapius*, and that many-ey'd *Oſiris*, or to *Hippocrates*, *Galen*, or *Aſclepiades*; yet let this reſt immoveable, that it ſpringeth from an elder Time than that any Heatheniſh Chronicle is able to record the Author thereof. For if the Multitude of Burials be an Argument of ill Diet, and contrariwiſe long Life an Argument of good; it muſt needs follow, that before the univerſal Flood this noble Knowledge of Diet was not hid from the firſt Patriarchs, but as perfectly perceived as it was practiſed. For till after the Flood, Men uſually lived to eight hundred Years, ſome to nine, many to ſeven, and none (for ought we have heard or read) died a natural Death before five.

Now if any Man ſhall object, that the very Name of Diet is not mentioned before the Flood, and that therefore the Thing itſelf was not in uſe; I can ſhape him no better Anſwer than from the Mouth of *Hippocrates: Names are the Daughters of Men, but Things the Sons of Nature.* So that as ſoon as Men began to feed, no doubt they were inſpired with Wiſdom, how much, how often, and of what to feed. For we muſt not imagine, tho' they had as it were Oſtriches Stomachs and Giants Strength, (inſomuch that *Lamech* in his Wound could cruſh into pieces the mightieſt Champion of our Age) that therefore they neglected Preparation or Proportion in the uſe of Nouriſhments; nay, Reaſon itſelf will conclude, that as one Shoe did not fit every Man's Foot, nor Children and young Men fed alike in thoſe Days, ſo every Man knew, or was taught, his peculiar Diet, moſt proper, healthful, and convenient for his own Eſtate. Wherefore as many

Diſeaſes

Diſeaſes are recovered with our Phyſicians, but none without Phyſic; ſo albeit there lived no dietary Phyſicians before the Flood (if I ſhould grant ſo much) yet no Man can deny, that thro' feeding or faſting, drinking or thirſting, taking this thing or refuſing that, they preſerved their Life-oil (as I may term it) for many Ages, which in this ſurfeiting and riotous Age is commonly conſumed in leſs than one.

But ſome Men will further object againſt me; What, Sir, may Diet prolong a Man's Life? why then, thro' Diet, we may prove immortal, or at leaſt live as long as *Adam* did. Whereunto I anſwer, That albeit Immortality is denied upon the Earth to mortal Men, yet ſo much Life is prolonged by a good Diet, by how much Diſeaſes thereby are eſchewed. For, as *Solomon* ſaith, *Prov.* xxvii. *To whom is pain of the belly, and gripings, and redneſs of eyes, and want of health? even to thoſe that keep no meaſure, but greedily hunt after wine, and riſe up early to drink ſtrong drink.* Some in *Hippocrates*'s Time, ſeeing preciſe Obſervers of Phyſic die as ſoon as they which uſed no Phyſic, conceived preſently no otherwiſe of Phyſicians than as of Kings in a Stage-play, carrying golden Crowns, and Scepters, and Swords, commanding for the time whole Empires, but indeed void of in-born Majeſty in themſelves, and of outward Ability fit for ſo high a Calling. So now, in our Days, the Name of Diet ſeems but a Scar-crow to the unwiſer ſort, who think it beſt Diet, to keep no Diet at all; ſaying, (as *William Somners* ſaid to Sir *John Rainsford*) *Drink Wine and have the Gout, drink no Wine and have it too.* Which in effect, what is it elſe than, with the *Sicilians*, to erect a Temple to Riot? or, with the *Barbarians*,

rians, to praise Surfeiting? or, with *Ulysses*'s drunken Companions, to open *Æolus*'s Bottle all at once? whereby their Ship was so far from proceeding, that all Art and Prayers, yea, and all the Gods (in a manner) were not able to keep it above the Waters. Let me laugh, said *Democritus*, at Men's Follies, who diet their Horses, Sheep, Cattle, yea, their Capons and Geese, and yet themselves keep no Diet. They foresee, by porking of Ravens, flying of Kites, croaking of Frogs, and bathing of Ducks, when it will rain; yet surfeiting daily, they cannot foresee their own Ruin.

To the like Purpose singeth a *French* Poet,

Si tu veux vivre sainement
Aye pour toy tel pensement:
Que de ton cheval, falcon ou chien,
Quand autre chose leur vint que bien.

If Sickness thou wilt long award,
Have of thyself that due Regard,
Which to their Falcons, Steeds, or Hounds,
Men bear, when Sickness them surrounds.

And truly well might the one laugh, and the other sing, at such Follies. For albeit an exquisite thin Diet (called of *Jobertus*, *lib. de vulg. error.* the Inch-diet, wherein we eat by Drams, and drink by Spoonfuls) more perplexeth the Mind than cureth the Body, ingendering a Jealousy over every Meat, Suspicion on every Quantity, Dread, Fear, and Terror over every Proportion (bereaving the Head of Quietness, the Heart of Security, and the Stomach consequently of good Concoction) yet the full Diet, as it is more usual, so it is in effect

effect no leſs dangerous. Would you ſee the Diſcommodities of Exceſs? why then imagine you ſaw *Verres* rolling before break of Day in his own Vomits, *Dionyſius* belching up a ſour and unpleaſant Breath, *Polyphemus* ſtript of Wit and Memory, *Cleomenes*, King of *Lacedemonia*, playing after his Drunkenneſs at Cherry-pit with Children, *Elpenor* (*Ulyſſes*'s Companion) breaking his Neck down the Stairs, *Ennius* racked with the Sciatica, *Kiglus* the Wreſtler dead of an Apoplexy, *Anacreon* ſo unable to ſwallow any more Drink, that he was ſtrangled with a Grapes-kernel, *Vibius Criſpus* dying at the Stool, an old *Engliſh* Knight dying at the Chamber-pot. On the other Side, will it pleaſe you to mark the Commodities of Diet, and moderate nouriſhing? then behold *Timotheus*, who being continually ſick through daily ſurfeiting, came once to *Plato*'s Table, where he fed as the Company did, and drank moderately; the next Morning he cried out with this Admiration, "O ſweet *Plato*, ſweet *Plato!* how truly ſweet "are thy Suppers, which make us to ſleep and "awake ſo ſweetly? How able am I now to all "Exerciſes, being erſt ſo unable to the leaſt La-"bour?" No marvel *Timothy*; for as the Sun cannot warm us when Clouds be between, ſo Exceſs either fetters or divides the Mind's Faculties. How careful is the Mind always to preſerve Life? yet many a Drunkard ſinks under Water, becauſe Reaſon cannot teach him the Art of Swiming, the inward Senſes being choaked with abundance of clammy Vapours.

Divine *Hippocrates* (whom I can never ſufficiently name nor honour, compareth Diet moſt fitly to a Potter's Wheel, going neither forward nor backward, but, as the World itſelf moveth,

equally round; moiſtening that which is too dry, drying up that which is too moiſt, reſtoring true Fleſh, if it be decay'd, abating proud Fleſh, by Abſtinence, if it be too much, neither drawing too much upward nor downward, as peeviſh Sawyers do; neither clapping on too much nor too little Sail, like unſkilful Mariners, but giving, like a wiſe Steward, every Part his Allowance, by geometrical Proportion, that the whole Houſhold may be kept in Health. Such a Steward was *Aſclepiades*, who cured only by Diet, infinite Diſeaſes. Such a one was *Galen*, that famous Phyſician, who being three or four times ſick before he was twenty-eight Years old, looked afterwards more ſtrictly to his Diet; in ſuch ſort, that a hundred Years following he was never ſick but once; and died only through want of radical Moiſture. Such a one finally was *Hippocrates*, who lived till he was a hundred and nine Years old, or at leaſt till he was fourſcore and five, without any memorable Sickneſs; and yet he had by Nature but a weak Head, inſomuch that he ever wore a Night-cap. Wherefore let us neither with the Impudent, call Diet a frivolous Knowledge, or a curious Science with the Imprudent; but embrace it as the Leader to perfect Health; which, (as the wiſe Man ſaith) is above Gold, and a ſound Body above all Riches. The *Romans* once baniſhed Phyſicians out of *Rome*, under pretence that Phyſic Druggs weakned the People's Stomachs; and Cooks, for corrupting and inforcing Appetites with ſtrange Sauces and Seaſonings; and Perfumers, Anointers, and Bath-maſters, becauſe they did rather mollify and effeminate the *Romans* Minds, than any whit profit or help their Bodies. Yet they retained *Cato*, the chief Dietiſt of

of that Time, and all them that were able, without Phyſic, to prevent or cure Diſeaſes; eſteeming Diet, (as it is indeed) to be ſo honeſt, pleaſant, and profitable a Science, that even Malice itſelf cannot but commend it, and her Enemies are forced to retain it.

Thus much, or rather too much, in the Commendation of Diet; for which ſome *Spartan* Cenſor would ſeverely puniſh me, as *Antalaides* did the Orator that praiſed *Hercules*, whom no wiſe Man ever diſcommended: For howſoever idle Heads have made theſe addle Proverbs; 1. *Dicted Bodies are but Bridges to Phyſicians Minds.* 2. *We ſhall live till we die, in ſpite of Diet.* 3. *Every Diſeaſe will have its Courſe.* 4. *More Rhubarb, and leſs Diet*, &c. yet the wiſeſt Man, and King of all others, hath eſtabliſhed it upon ſuch Grounds, as neither can, nor ſhall ever be ſhaken with all their Malice.

CHAP. II.

1. *How many ſorts of Diet there be.* 2. *Wherein Diet conſiſteth materially.* 3. *Wherein Diet conſiſteth formally.*

1. THERE be eſpecially three ſorts of Diets; a full Diet, a moderate Diet, and a thin Diet. The firſt increaſeth Fleſh, Spirits, and Humours, the ſecond repaireth only them that were loſt, and the third leſſeneth them all for a time, to preſerve Life. Full Diet is proper unto them which be young, growing, ſtrong, luſt, and able

able through their good Conſtitution to endure much Exerciſe. Moderate Diet is fitteſt for Perſons of a middle Health, whoſe Eſtate of Body is neither perfectly ſtrong nor over weak. Thin Diets are never to be uſed, eſpecially in the ſtricteſt kind, but where violent Diſeaſes (cauſed either of Fulneſs or Corruption) have the Preheminence; wherein how much the Body wanteth ſufficient Food, ſo much the Sickneſs wanteth his tyrannical Vigour.

2. *The Matter of Diet*, is neither Iron nor Steel, nor Silver, nor Coral, nor Pearl, no nor Gold itſelf; from which worthy Simples, albeit moſt rare and effectual Suſtenances be drawn (as our own Countryman, of all other, moſt learnedly proveth) to ſtrengthen our Body, and to thicken our radical Moiſture, which is ſoon conſumed (like a fine Spirit of Wine) when it is too thin and ſubtile: yet neither have they, neither can they have a nouriſhing Power; becauſe our natural Heat will be tired before it can convert their Oil into our Oil, their Subſtance into our Subſtance, be it never ſo cunningly and finely exalted. Furthermore, if it be true (which *Hippocrates* and Reaſon tell us) that as contraries are expelled by contraries, ſo like is ſuſtained by his like, How ſhould the Liquors of Gold, Pearl, and precious Stones (which the Chymiſts have named Immortal Eſſences) nouriſh or augment our mortal Subſtance? Nay, doth not that ſooneſt reſtore decayed Fleſh (as Milk, Gelly, ſtrong Broths, and young Lamb, which ſooneſt corrupteth, if it be not preſently eaten? Is not a young Snite more nouriſhing (yet it keeps not long ſweet) then a Peacock that will not corrupt nor putrify in a whole Year,

Year, no not in thirty Years (ſaith *Kiranides*) though it be buried in the Ground? Yet as a Candle's End of an Inch long being ſet in cold Water, burneth twice as long as another out of Water; not becauſe Water nouriſheth the Flame, which by Nature it quencheth, nor becauſe it encreaſeth the Tallow, which admits no Water, but by moiſtning the circumfluent Air, and thickning the Tallow, whereby the Flame is neither ſo light nor lively as it would be otherwiſe: in like ſort, the Subſtances, Powders, and Liquors of the things aforeſaid, may perhaps hinder the ſpeedy ſpending of natural Heat, by outward cooling of fiery Spirits, inward thickning of too liquid Moiſtures, hardning or condenſating of flaggy Parts; but their Durableneſs and Immortality (if they be immortal) are ſufficient Proofs that they are no Nouriſhments for corruptible Men. But they are pure Eſſences, and therefore ſuitable to our radical Moiſture, which the beſt Phyſicians derive from a Star-like Subſtance. Alas, pure Fools! what, do you vaunt and brag of Purity, when the pureſt things do leaſt nouriſh? for had not the Air, Water, and Earth, certain Impurities, how ſhould Men, Beaſts, Birds, Fiſhes, and Plants continue? For the finer the Air, the leſs it nouriſhes; the clearer the Water, the leſs it fateneth; the ſimpler the Ground, the leſs it ſuccoureth; yea, were we in an Air (ſuch as the Element of Air itſelf is defined to be) void of inviſible Seeds, and thoſe impalpable Subſtances or Reſekens that are ſometimes deſcry'd by the Sun-beams, our ſpirits ſhould find no more Suſtenance by it, than a dry Man Drink in an empty Hogſhead. And tho' we ſee Pikes to live a great while in Ciſterns with clear

Water alone, yet were that Water ſo pure as the Element itſelf, they would clean conſume for want of Nouriſhment. The like may be ſaid of Plants growing in a dry, crumbling, ſapleſs and unmingled Earth, wherein we ſhould ſee them quickly ſo far from ſprouting, that for want of their reſtorative Moiſture they would come to withering. Wherefore I conclude, neither oriental Stones for their Clearneſs, nor Pearls for their Goodlineſs, nor Coral for his temperating of Blood, nor Gold for his Firmneſs, nor Liquor of Gold for his Purity, nor the Quinteſſences of them all for their Immortality, are to be counted Nouriſhments, or the Matters of Diet. Object not the Oſtrich's conſuming of Stone and Metals, to prove that therefore they may nouriſh Man, no more than the Duck, Nightingale, or Stork, to prove that Toads, Adders and Spiders, are nouriſhing Meats: For our Nouriſhment, properly taken, is that Nature or Subſtance which increaſeth or foſtereth our Body, by being converted into our Subſtance. Now, for as much as our Bodies, like the Bodies of all ſenſible and living Creatures elſe, conſiſt of a treble Subſtance, namely, aerial Spirits, liquid Humours, and confirmed Parts; it is therefore neceſſary it ſhould have a treble Nouriſhment anſwerable to the ſame; which *Hippocrates, lib. de aer. doc. & aq.* truly affirmeth to be Air, Meat, and Liquors.

Meat is a more groſs and corporeal Subſtance, taken either from Vegetables in the Earth, or Creatures living upon the Earth, or living ever or ſometimes in the Water, whereby the groſſer part of our Body is preſerved. Liquors are thin and liquid Nouriſhment, ſerving as a Sledge to convey Meat

to

to every Member, and converts moſt eaſily into Humours.

Now whereas *Pliny* nameth ſome which never eat Meat, and *Apollonius* and *Athenæus*, others which never drank; they are but few, and particular Perſons, yea, perhaps, the Sons of Devils, which cannot overthrow the general Rule and Courſe of Nature. It is poſſible to God, as the Devil truly objected, to make Stones as nouriſhing as Bread; to feed Men with Locuſts, a moſt fretting, burning, and ſcalding Vermin, as he did *John Baptiſt*; to give us Stones inſtead of Bread, and to give us Scorpions when we aſk Eggs; yet uſually he doth not tranſgreſs the Courſe of Nature, by which, as by his Bailiff, he rules the World: So that when any Man lived without Meat or Drink, as *Moſes* and *Elias* did forty Days, it is rather to be counted a miraculous working, than to be imputed to the Strength of Nature.

CHAP. III.

Of AIR.

1. *How it is to be choſen.*

AS *Hippocrates* ſaid of Meats, *Like Food, like Fleſh*; ſo may I juſtly ſay of the Air, *like Air, like Spirits*; for hence cometh it that in pure, clear, and temperate Air, our Spirits are as jocund, pleaſant, active, and ready as Butterflies in Summer; but in thick, dark, cloudy and unſeaſonable Weather, they are dull, drowſy, idle,

and as heavy as Lead, working neither perfectly what they ought, nor chearfully what they would. Witty *Cardan*, *lib.* 1. *de rer. var.* ſuppoſeth a like Reſemblance to be betwixt our Bodies and the Air, as there is betwixt the Soul and Heaven; ſo that as they incline the Soul, ſo the Air altereth the Body every way: Let the Air be cloudy, how can the Body be warm? Let it be hot, how can that be cold? Let it be chilled with Froſt or Snow, our Skin, yea, our Inwards themſelves, begin to ſhiver. How ſtaggers the Head, and how, preſently, ſinks the Heart, at the Smell of a Damp, or the inſenſible Senſe of deadly and ſubtile Spirits, carried from the Yew Trees of *Thaſus*, or the Hole of a Cockatrice, or the breathing of Aſps, or the Dens of Dragons, or the Carcaſſes of dead Serpents, wherewith the Air is not ſo ſoon infected as the Hearts and Brains of Men whereinto it is carried. *Galen* ſaith, that the Inhabitants of the *Paleſtine* Lake are ever ſickly, their Cattle unſound, and their Country barren, through the Brimſtone and pitchy Vapour aſcending from thence over all the Country, in ſuch ſort, that Birds flying over it, or Beaſts drinking of it, do ſuddenly die; and verily no Bird hateth that Lake, nor the Lakes of *Avernum*, *Lucrine*, or *Padua*, like unto it: no Frogs and Serpents can leſs live in *Ireland*, Foxes in *Crete*, Stags in *Africa*, Hares in *Ithaca*, and Fiſhes in warm Water, than the Heart of Man can abide impure Smells, or live in Health with infected Airs; which if they do not always corrupt Men, yet they ſhew their Force, and exerciſe their Power over Cattle, Herbs, Graſs, Corn, Fruits, and Waters, a great while after, poiſoning us, as it were, at a ſecond Draught, whilſt we feed of infected

fected things; and, as Eclipſes are wont to do, ſpitting out their Venom when they are almoſt forgotten.

Sicily is recorded to be ſeldom void of the Plague, and the Dwellers of *Sardinia* quitted their Country oftentimes for the ſame Cauſe. But how could it be otherwiſe, when the Wind blows there moſt commonly out of *Africa*, the Mother of all venomous and filthy Beaſts? Is not *Middleburg*, *Rotterdam*, *Delf*, and divers other Cities in *Zealand* and *Holland*, ſtinched every dry Autumn with infinite ſwarms of dead Frogs, putrifying the Air worſe than Carrion? *Rome* alſo was greatly annoy'd with Agues and Peſtilence, till, by *Aſclepiades* his Counſel, their common Sewers were monthly cleanſed, their privy Vaults yearly emptied, and their Soil and Off-fall daily carried forth into the Fields; whereby receiving the Benefit of ſweet Air and Health both at once, no marvel, as Mr. *Ajax* his Father hath well noted, tho' the Scavenger and Dung-farmer (that is, *Stercutius* and *Cloacina*) were honoured as Gods. And verily had that worthy Author lived amongſt thoſe *Romans*, as he liveth in this unthankful and wicked Age, wherein (to ſpeak with *Hippocrates*) *Admirantur fatui, calumniantur plerique, intelligunt pauci:)* no doubt e'er this he had been very highly exalted, and ſtood in ſome ſolemn Capitol, betwixt *Stercutius* and *Cloacina*, as King *Lud* doth upon *Ludgate* betwixt his two Sons: For I aſſure you (and let us not but give the Devil his right) he hath truly, plainly, and perfectly ſet down ſuch an Art of Privy-making, that if we would put it in practice, many a Houſe ſhould be thought in *London* to have never a Privy, which now

ſmells all over of nothing elſe: Neither is the Air only infected with venomous Winds and Vapours, Sinks, Sewers, Kennels, Charnel Houſes, Moors, or common Leſtals (as in great Camps and Cities) nor only with privy Vaults; but alſo *Bieſius* maketh mention, that a Houſe in *Spain* ſeated among many Elder Trees, wherewithal the Grounds were hedged, caſt every Man out of it, like *Sejus* Horſe, either dead or diſeaſed, till ſuch time as he cauſed them to be rooted up, and ſo made it both wholſome and habitable to the Dwellers.

Furthermore it is recorded, that as the Air in *Cyprus* cureth any Ulcers of the Lungs, ſo the Air of *Sardinia* makes and enlargeth them: And as the Air of *Anticyra* helpeth Madneſs, ſo contrariwiſe the Air of *Thaſus* (eſpecially in a hot and dry Summer) brought almoſt all the Inhabitants into a Lunacy, which no doubt happened upon theſe Cauſes, that *Cyprus* aboundeth in Cyprus and Fir Trees, *Sardinia* in Alum and Copper Mines, *Anticyra* is repleniſhed with true Hellebore, and *Thaſus* is full of deadly Yews, which either kill a Man, or make him mad, when the Savour infects him fully, as it doth in ſuch hot and dry Countries. The Air may be alſo infected with the Smoak of Charcoal newly kindled, whereof *Quintus Catulus* died; or with the Smell of new Morter, which killed *Jovinianus* the Emperor in his Bed; or with the Snuff of a Candle, wherewith many have been ſtrangled; or with the Air of a Pan of Coals throughly kindled, by which, as *Æmylius Victor* ſtudied in the City of *Parma*, he ſuddenly fell down dead. By the Smell of a Snuff of a Candle many become leprous, and Women miſcarry of Children. What Light is beſt to ſtudy by, of Oil, Wax, Deer's Suet, and Tallows.

Tallows. The very Smell of Roſes cureth Headachs, and of ſome Flowers, Drunkenneſs. The Smell of a Wantlouſe may kill a Child in the Mother's Womb. The very Smell of Phyſic cureth many.

Firſt, therefore, in the Election or Choice of Air, obſerve this, that it be pure and void of Infection: for pure Air is to the Heart, as Balm to the Sinews; yea, it is both Meat, Drink, Exerciſe, and Phyſic to the whole Body. Meat, whilſt it is eaſily converted into Spirits: Drink, whilſt it allayeth the Thirſt of the Lungs and Heart, which no Drink can ſo well quench: Exerciſe, whilſt it moveth Humours immoveable otherwiſe of their own Nature: Medicine or Phyſic, whilſt it helpeth to thruſt forth Excrements, which would elſe harden or putrefy within our Bodies, the Vapours whereof would ſo ſhake the Bulwark of Life, and defile the Rivers of Blood iſſuing from the Liver, that we ſhould not live long in Health, if haply we lived at all.

Next to Purity of Air, we muſt chuſe that alſo which is temperate. For natural Heat is not preſerved, ſaith *Galen*, but of Air moderately cold. And *Ariſtotle* ſaith, that Countries, Cities, and Houſes, which, by Interpoſition of Hills on the North ſide be ſeldom cooled, are ſubject to Mortality, and many Diſeaſes: yet muſt it not be ſo hot as to diſſolve Spirits, procure Thirſt, and abundant Sweat, to the hindering of Urine, and decaying of Strength and Appetite; but (as I ſaid before) of a middle Temper, becauſe, as Nature is the Mother, ſo Mediocrity is the Preſerver of every thing. Who ſees not a dry Summer peeleth, and a dry Winter riveleth the Skin? and that

contrariwiſe, an over-moiſt Air puffeth it up with Humours, and engendereth Rheumes in the whole Body?

Thirdly, That Air is beſt which is moſt ſeaſonable; namely, warm and moiſt in the Spring, hot and dry in Summer, cooling and dry in Autumn, cold and moiſt in Winter: which Seaſons falling out contrarily, as ſometimes they do (eſpecially in Iſlands) infinite and unavoidable Diſeaſes enſue thereupon; for if the Spring Air be cold and dry through abundance of North-eaſt Winds, dry Inflammations of the Eyes, hot Urines, Fluxes of Blood by Noſe and Bowels, and moſt dangerous Catarrhs to old Perſons, follow upon it. If Summer be cold and dry through the like Winds, look for all kinds of Agues, Head-achs, Coughs, and Conſumptions; contrariwiſe, if it be too hot and dry, Suppreſſion of Urine, and Women's Courſes, together with exceeding bleeding at the Noſe is to be feared. If Autumn be full of ſouthern and warm Blaſts, the next Winter expect all rheumatic and moiſt Diſeaſes. If Winter on the contrary be cold and dry, which naturally ſhould be cold and moiſt, long Agues, humoral Achs, Coughs and Pleuriſies are to be expected, unleſs the next Spring be of a moiſt Diſpoſition.

Again, conſider alſo how any Houſe or City is ſituated, for the Air is qualified accordingly; namely, if they be placed South-eaſt, South, and South-weſt, and be hinder'd from all Northern Blaſts, by oppoſition of Hills, they have neither ſweet Water, nor wholſome Air; but there Women are ſubject to Fluxes and Miſcarriages, Children to Convulſions and Shortneſs of Breath, Men to bloody Fluxes, Scourings, and Hæmorrhoids, and ſuch like. But Cities, Countries, or Houſes, ſituated

ſituated contrary, towards the North-weſt, North, and North-eaſt, and defended from all ſouthern Guſts and Blaſts, albeit the People there are commonly more ſtrong and dry, yet are they ſubject, through Suppreſſion of Excrements, unto Head-achs, ſharp Pleuriſies, Coughs, Exulceration of the Lungs, phlegmatic Collections, Rupture of inward Veins, and red Eyes. Likewiſe in thoſe Countries, young Boys are ſubject to ſwelling of the Cods, young Girls to the Navel-Rupture; Men to the Diſeaſes above-named; Women to Want and Scarcity of their natural Terms, to hard Labours, Ruptures and Convulſions, and to Conſumptions after Childbirth. Eaſterly Towns, eſpecially inclining to the South, and Houſes, are more wholeſome than the weſterly, for many Cauſes: 1. Becauſe the Air is there more temperately hot and cold. 2. Becauſe all Waters and Springs running that Way, are more clear, fragrant, pleaſant and wholeſome, reſembling as it were a dainty Spring; and verily Women there conceive quickly, and bring forth eaſily; Children prove large, well colour'd and lively; Men healthful, ſtrong and able to any Exerciſe. But weſtern Cities and Houſes, barren, clean of eaſtern Guſts, have ever both troubled Waters and unwholeſome Winds, which mingled with the Waters, obſcure their Clearneſs, and maketh the Inhabitants weak, heavy, and ill-coloured, hoarſe-voiced, dull-witted, and wanting, as if they were entering the Houſe of Death, Quickneſs and Vigour. But *Avicen*, *lib.* 1. *fen.* 2. *doct.* 11. of all others, declares this moſt at large, who ſhewing the Boldneſs and Goodneſs of Air by the Situation, deſcribes them in theſe Words. "Houſes having their chief or full Seat eaſtward, are very wholeſome, for three Cauſes:

Cauſes: 1. Becauſe the Sun riſing upon them, purgeth the Air very timely. 2. Becauſe it ſtays not there long to diſſolve Spirits, but turneth weſtward after Noon. 3. Becauſe cold Winds are commonly as Uſhers to the Sun-riſing, by which all Corruption is killed that either was in the Air or lay on the Ground. Weſtern Places are worſt ſituated: 1. Becauſe the Sun beſtows not his Maidenhead and kingly Heat upon them, but a hot and ſcorching Flame, neither attenuating nor drying their Air, but filling it full of Fogs and Miſts. Whereupon it falls out, that the Inhabitants are much troubled with Hoarſeneſs, Rheums, Meaſels, Pocks and Peſtilence. Southern Seats are commonly ſubject to Catarrhs, Fluxes of the Belly, Heavineſs, Want of Appetite, Hæmorrhoids, Inflammation of Eyes; and their Women conceive hardly and miſcarry eaſily, abounding in menſtrual and mighty Pollutions; their old Men are ſubject to Palſies, trembling Apoplexies, and all humoral Diſeaſes; their Children to Cramps, and the falling Evil; their young Men to continual putrefied Agues, and all kind of rebellious Fevers. In northern Countries, thro' the Dryneſs, Coldneſs, and Sharpneſs of the Wind, Women do hardly conceive, and dangerouſly bring forth; or if they be well delivered, yet commonly through want of Milk they are not able to nurſe their Children. Their young Men die of Conſumptions, their old Men and Children of cruel Cramps. They which dwell upon the Tops of Hills, where every Wind blows from under the Sun, are for the moſt part ſound, ſtrong, nimble, long-lived, and fit for Labour. Contrariwiſe the Valley People, ſo ſeated that no Wind blows

blows upon them, are ever heavy ſpirited, dull, and ſickly: for as a Fire of green Wood dieth, unleſs the Flame ſcattereth with continual Blowing; and as a ſtanding Water corrupteth in a little Space, ſo an idle Air, rolled about with no Winds, ſoon putrefieth; becauſe his diſſimi'ar Parts be not ſeparated by winnowing, as the Chaff is from the Wheat. But the beſt Situation of a Houſe or City, is upon the Slaunt of a South-weſt Hill (like to this of *Ludlow*, wherein we ſojourn for a time) neither fully barr'd of the Eaſt, North, and Southern Winds, clear, and free from the Miſts of Bogs and Fens, purify'd from the Stench of common Sinks, Vaults and Leſtals, as alſo from the unwholeſome Breathings of Caves, Coal-pits, and Copper or Brimſtone Mines; not ſo cold as to ſtupify Members, nor ſo hot as to burn the Skin; not ſo moiſt as to ſwell us with Rheums, nor ſo dry as to parch up our natural Moiſture; not too much nor too variable, as upon the Tops of Hills; not ſo little, nor too ſtanding, as in low Vallies; neither ſmelling of nothing, as in barren Countries, nor ſmelling of bad things, as in the Fens; but fragrant, without a diſcerning of Smell, and ſweeteſt of all in an unknown Sweetneſs. For howſoever ſome Men dream, that the Smell of the Spice-trees in *Arabia Felix* make the neighbouring Inhabitants both healthful of Body and ſound of Mind, which I will not deny, if you compare them with the Borderers of the *Paleſtine* Lake; nevertheleſs, as *Tully* ſaith of Women, *they ſmell beſt which ſmell of nothing*; ſo verily the Air that ſmells of nothing is beſt to nouriſh us in Health, tho' otherwiſe in ſome Sickneſs a perfumed Air is beſt, and alſo to expel a loathſome Stench; or, like to the neighing of *Apollo*'s

Apollo's Horſes, to rouſe up dull and ſleepy Senſes. In which reſpect I am of *Ariſtotle*'s Opinion, that ſweet Smells were appointed to be in Flowers, Fruits, Barks, Roots, Fields and Meadows, not only for Delight, but alſo for Medicine: Nevertheleſs, as the taſtleſs Water makes the beſt Broth, ſo the ſmelling Air gives the pureſt, I will not ſay the ſtrongeſt, Nouriſhment to our Spirits.

In *Plutarch*'s time Men were grown to this Wantonneſs, that every Morning and Night they perfumed not only their Apparel and Gloves, but alſo their Bodies, with ſweet Ointments, made of moſt coſtly Spices; buying with great Charges, what ſhall I ſay, an idle, a needleſs, a womanly, nay, verily, an unnatural and more than brutiſh Pleaſure: For every Beaſt loveth his own Mate only for her own Smell, whatſoever it be; but ſome Men love not their Meat, nor Drink, nor the Air, nor their Wives, nor themſelves, unleſs they ſmell, or rather ſtink of ſweet, coſtly, and foreign Fumes; which being taken without Cauſe do the Head more Hurt, than being taken upon Cauſe they do it Good. Wherefore if thy Brain be temperate, and not too moiſt, cold, or dull eſchew a ſtrong ſmelling Air, ſuch as comes from Wall-flowers, Stock-jellyflowers, Pinks, Roſes Hyacinths, Mead-ſweet, Hony-ſuckles, Jeſſamin Narciſſus, Muſk, Amber, Civet, and ſuch like contenting thyſelf with the ſimpleſt Air, which for ſound Complexions, is ſimply the beſt. O if for Recreation and Pleaſure-ſake thou deſireſt ſome time, let it not be of a full or ſtrong Scent but mingled with ſweet and ſour, as Violets wit Thyme, and breathing rather a ſharp than a ful ſome Sweetneſs.

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And thus much of the Choice of Airs: Now come we to the Preparation and Uſe of them.

CHAP. IV.

Of AIR.

1. *How it is to be prepared.* 2. *How it is to be uſed.*

SATYRUS, that Goat-bearded God, the firſt time that ever he ſaw Fire, would needs kiſs it and embrace it in his Arms, notwithſtanding that *Prometheus* forewarn'd him of coming too nigh; for he knew well enough the Nature of Fire to be ſuch, that as in certain Diſtances, Times and Quantities, it may be well endured, ſo in others it is harmful and exceeding dangerous. The like may I ſay of Heat, Cold, Moiſture, and Dryneſs of the Air, which in the firſt or ſecond Step towards them may and do preſerve Life; but the nearer you come to their Extremities, the nearer are you to death: ſo that either you will be burnt with *Satyrus*, or frozen to death with *Philoſtratus*, or dried up for lack of Moiſture with *Darius*'s ſoldiers when they could get no Water, or die as the Inhabitants of the Lakes of *Egypt* do with too much Moiſture Wherefore let every one conſider his own Strength and Conſtitution of Body; for ſome, like to new Wax, are diſſolved with the leaſt Heat, and frozen with the leaſt Cold; others, with Salamanders, think nothing hot enough; others, like to Silk-worms, can abide no Cold; others, with Smiths and Woodcocks,

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can abide thoſe Froſts which even the Fiſhes themſelves can hardly tolerate: ſo likewiſe dry Conſtitutions laugh and ſing with the Thruſh, when Rain approacheth; when others, of the contrary Complexion, do mourn and lament, with the Plouver, becauſe it is ſo wet. Which being ſo, I ſhall no doubt deſerve well of every Man in teaching him ſo to prepare the Air, that ſometimes abroad, but always at home, it may be tempered, according as he moſt needeth, and purified from all Infection.

Concerning the tempering of the Air in our Houſes: Is it too hot and dry? Then cool it by ſprinkling of Vinegar and Roſe-water, by ſtrewing the Floor with green Flags, Ruſhes newly gathered, Reed Leaves, Water-lilly Leaves, Violet Leaves, and ſuch like; ſtick alſo freſh Boughs of Willow, Sallow, Poplar, and Aſh, for they are beſt of all, in every Corner. Is it too cold and moiſt? Amend it by Fires of clear and dry Wood, and ſtrew the Room and Windows with Herbs of a ſtrong Smell, as Mints, Penny royal, Camomel, Balm, Nep, Rue, Roſemary, and Sage. Is it too thick and miſty? Then attenuate and clear it in your Chamber, firſt, by burning of Pine-roſin, as the *Egyptians* were wont to do; then preſently by burning in a hot Fire-ſhovel ſome ſtrong white Wine Vinegar: but their chiefeſt Perfume of all other, called *Kuphi, the great Temper*, was made of ſixteen Simples; namely, Wine, Honey, Raiſins of the Sun, Cypres, Pine-roſin, Myrrh, the ſweet Ruſh, Calamus Aromaticus, Spiknard, Cinnamon, Berries of the great and little Juniper, Lignum-aloes, Saffron, Fig-tree Buds, and Cardamoms: To which Compoſition, in *Galen*'s time, *Democrate* added

added Bdellium, and the Seed of Agnus Caſtus; and the Phyſicians in *Plutarch*'s time, the Roots of Calamint.

It were needleſs to write how wonderfully *Apollo*, I mean our new Apollo, *Francis Alexander* of *Vercelles* (for ſo, like a proud *Italian*, he calleth his own Work) commends the ſame in his third Beam; or how *Plutarch* and *Avicen* extol it above all others, in that it not only bringeth any Air to a good Temper, but alſo cleanſeth the ſame of unclean Spirits, openeth it when it is cloudy, attenuateth it when it is too thick, refineth it when it is full of dreggy Mixtures, and conſequently diſpelleth Melancholly from the Head, Fear and ill Vapours from the Heart, procuring natural and quiet Sleep, and therefore not unworthily conſecrated to the Gods. Now as the *Egyptians* burnt Roſin in the Morning, and their Kuphi towards Noon, ſo albeit the Sun ſet when many heavy Vapours lie in the Air, the Antients were wont to burn Myrrh and Juniper, which diſperſe thoſe heavy Vapours, leaving in the Houſe a rectified Air, quickening the Senſes, and correcting thoſe melancholic Fumes that pervert Judgment; wherefore the *Egyptians* call Myrrh *Bal*, and Juniper *Dolech*, the Purifiers of Air, and Curers of Madneſs: whereat let no Man wonder, ſince the very Noiſe of Bells, Guns and Trumpets, breaketh the Clouds, and cleanſeth the Air; yea, Muſic itſelf cureth the Brain of Madneſs, and the Heart of Melancholy, as many learned and credible Authors have affirmed: much more then may it be tempered, and altered to the good or hurt of our inward Parts, by Smells and Perfumes, whereby not only a meer Air, as in Sounds, is carried to the inward Parts, but alſo inviſible Seeds and Subſtances

kances qualified with variety of divers things. For who knoweth not that the Smell of Opium bringeth on Sleep, Drowſineſs, and ſinking of the Spirits? Contrariwiſe, the Smell of Wine, and ſtrong Vinegar out of a narrow mouth'd Glaſs, awaketh the heavieſt headed Man, if poſſibly he can be awaked. Furthermore, becauſe ſtinking Smells (unleſs one by little and little be accuſtomed to them, as our Dung-farmers and Kennel-rakers are in *London*, and as a Wench did eat *Napellus*, a moſt cruel Poiſon, ordinarily as Meat) are both noiſom to the Head, and hurtful to the Lungs, Heart and Stomach, in ſuch ſort, that they which live in a ſtinking Houſe are ſeldom healthy; It ſhall be good, where the Cauſe cannot wholly be removed, to correct the Accident in this ſort, with ſweet Waters, ſweet Perfumes, ſweet Pomanders, and ſmelling unto ſweet fragrant things.

Iſabella Corteſa, that dainty Lady of *Italy*, comb'd her Hair, and ſprinkled her Gown, every Morning, with this ſweet Water following, whereby the Air circumfluent was ſo perfumed, that whereſoever ſhe ſtood no Stench could be diſcerned.

Take of Orange-flower Water, Water of Violets, Water of the Muſk-geranium, and the Muſk Roſe, Water of red and damaſk Roſes, of each a Pint; Powder of excellent ſweet Orris, two Ounces; Powder of Storax Calamite, Benzoin, and Indian Wood of Roſes, of each half an Ounce; Civet a Dram and a half. Mingle all together, and let them ſtand in Balneo three Days. The

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after the Water is throughly cold, filter it out with a fine Filter, and keep it to your Uſe in a Glaſs very cloſe ſtopt.

Marinellus maketh another, not much inferior unto this, whereof this is the Deſcription.

Take a Pottle of damaſk Roſe-water, Benzoin, Storax Calamite, Cloves, and Wood of Aloes, of each an Ounce; Amber-greeſe and Civet, of each a Scruple: Boil them together in Balneo, in a Glaſs well ſtopt, for twenty-four Hours ſpace: filter it out when it is cold; and having hang'd fifteen Grains of Muſk in it, tied in a cloſe Cloth, ſet it five Days in the Sun, and keep it to your Uſe.

Theſe Waters are coſtly, but verily exceeding good; nevertheleſs ſince Men of mean Fortune are likewiſe to be preſerved, I appoint for them theſe perfumed Cakes, and for the poorer ſort a leſs coſtly Perfume.

Take of Benzoin ſix Drams, Wood of Aloes four Drams, Storax Calamite four Drams, ſweet Orris two Drams, Muſk a Scruple, white Sugar-candy three Ounces; beat them into fine Powder, and with red Roſe-water, work them into a ſtiff Paſte, whereof make a ſort of little Cakes, no bigger nor thicker than a Threepence; dry them in a cold ſhadowy Place, and then put them up very cloſe in a Glaſs, and take out one or two, or as many as you pleaſe, and burn them upon quick Coals.

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The poorer ſort may make theſe Fire-cloves far better than you ſhall find any at the Apothecaries, after this Receipt.

Take of good Olbanum half a Pound, Storax Calamite an Ounce and a half, Laudanum half an Ounce, Coals of Juniper Wood two Drams; make all into fine Powder, and then, with two Drams of Gum-tragacanth, mingled with Roſe-water, and macerated three Days together, and an Ounce of Storax Liquida, form the Paſte like great Cloves, or Sugar Loaves, or Birds, or in what Form you liſt, and dry them in an Oven when the Bread hath been drawn; kindle one of theſe at the Top, and ſet it in any Room, and it will make it exceeding ſweet.

But for as much as no Air is ſo dangerous as that which is infected with peſtilent Influences, let us conſider how, and in what ſort that, of all other, is to be corrected. *Hippocrates* (for ought we read of, when his own Country, and the City of *Athens* were grievouſly ſurpriſed of the Plague) uſed no other Remedies to cure or preſerve the reſt, than by making of great Fires in each Street, and in every Houſe, eſpecially in the Night-time, to purify the Air; whereby the Citizens of *Athens* being delivered from ſo great and dangerous an Enemy, erected to *Hippocrates* an Image of beaten Gold, and honoured him alive as if he had been a God. And verily, as running Water, like a Broom, cleanſeth the Earth; ſo Fire, like a Lion, eateth up the Pollutions of the Air, no leſs than it conſumeth the droſſy Metals: ſo that Cleanlineſs and good Fires cannot but

ıt either extinguiſh or leſſen any Infection: Whereunto if we alſo add the Uſe of ſother utward Correctors and Perſumers of the Air, no oubt it will be much if not wholly amended.

The Peſtilence (as I have noted, to my Grief, ı mine own Houſe) taketh ſome, firſt, with a reat Chilneſs and Shaking; others, with a hot ſweat, and often fainting. In ſome Places it eigneth moſt in Winter, others it never annoyeth ut in Summer. The firſt ſort are to correct the Air about them with good Fires, and burning of Lignum Aloes, Ebony, Cinnamon-bark, Saſſaſhras and Juniper, which, as *Matthias* recordeth n his Herbal, retaineth his Scent and Subſtance a ıundred Years. Burn alſo the Peels of Oranges, Citrons, Lemons, Myrrh, and Roſin: and the ıoorer ſort may perfume their Chambers with Bays, Roſemary, and Broom itſelf. Make alſo ı vaporous Perfume in this ſort.

Take of Maſtic and Frankincenſe, of each an Ounce; Citron-peels, Calamint-roots, Herb-graſs dried, and Cloves, of each three Drams; make all into a groſs Powder, and boil it gently in a perfuming Pot with Spiknard and white Wine.

The ſecond ſort (I mean ſuch as are ſick of the Plague in Summer, or are the firſt taken with a diſſolving Heat) ſhould rather burn Sweet Cypres, Lignum Rhodium, Sanders, Sprigs of Tamariſk, Gum-tragacanth, Elemi, Cherry-tree Gum, and a little Camphire: Likewiſe theſe vapouring Perfumes ſhould be of red Roſe-leaves, Lignum Rhodium, and Sanders, with Roſe-water and

and Vinegar, boil'd together. So that accordin to the kind of taking, and the Seaſon of the Year is the Air to be corrected in the time of Peſtilence and not alike at all Times, with one Perfume which *Marſilius Ficinus*, *lib. de peſte.* ſo diligentl obſerveth, that he blameth many Phyſicians fo their general preferring of this or that Maſticatory ſome extolling the chewing of Sage as one goo abroad, others the chewing of Setwall Roots others of Elicampana, Cloves, Angelica, or Ci tron-peel, which indeed are beſt in a cold Seaſon but in the hot time of the Year, and a hot Plague the chewing of Coriander-ſeeds, prepared Grains Sanders, and the Pulp of Oranges, Lemons, Ci trons, or Pearmains, is far to be preferred befor them.

The like may be ſaid of ſweet Pomanders, ſtron of Muſk, Civet, Amber, and Storax, which ar no doubt good Correctors of the peſtilent Air; ye in hot Seaſons and Peſtilences, nothing ſo good a the Smell of a Lemon ſtickt with Lignum Rho dium inſtead of Cloves, and inwardly ſtuffed wit a Sponge throughly ſoaked in Vinegar of red Roſe and Violets.

But here a great Queſtion ariſeth, Whethe ſweet Smells correct the peſtilent Air, or rather b as a Guide to bring it the ſooner into our Hearts To determine which Queſtion, I call all th Dwellers in *Bucklerſbury*, in *London*, to give thei Sentence; which only Street (by reaſon that it i wholly repleniſhed with Phyſic, Drugs, and Spi cery, and was daily perfumed in the time of th Plague, with pounding of Spices, melting o Gums, and making Perfumes for others) eſcape that great Plague brought from *Newhaven*,

whereof there died ſo many, that ſcarce any Houſe was left unviſited. 21530 only in *London*, *Anno* 1563.

Of Variety and Change of AIR.

Hitherto of the correcting and tempering of diſtemper'd and infected Air; which being clean and purified, may yet, through Ignorance or Wilfulneſs, be abuſed: For as *Satyrus* would needs kiſs the glowing Coals, and Children delight to put their Fingers in the Candle; ſo ſome know not how to uſe this general Nouriſhment, which is not given, as all other Nouriſhments be, unto one particular Man or Country, but equally and univerſally unto all.

Now there be two ſorts of Air, as every Man knoweth; the one open and wide unto all Men, the other private, ſhut within the Compaſs of a Houſe or Chamber: that permitted to any Man which is in Health; this proper to very many and ſickly Perſons, who receiving but the leaſt Blaſt of the outward Air, upon a ſudden, fall into great Extremities, and make the recidival Sickneſs to be worſe than the former. Many, and amongſt them my Lord *Rich*'s Brother, can juſtify this, who almoſt recovered of the Small Pox, looked but out of a Caſement, and preſently was ſtriken with Death. So likewiſe one *Harwood* of *Suffolk*, a rich Clothier, coming ſuddenly, in an extreme Froſt, from a very hot Fire into the cold Air, his Blood was preſently ſo corrupted, that he became a Leper; which is an ordinary Cauſe of the ſame Diſeaſe in high *Germany*, as *Paracelſus* and many other Writers have truly noted.

Again, ſome Men tie themſelves ſo to one Air, that if they go but a Mile from home, like to freſh-water Soldiers, they are preſently ſick; others are ſo delighted with Variety, that no one Air or Country can contain them: of which Humour was *Ageſilaus*, *Phocion*, *Diogenes*, *Cato*, yea, and *Socrates* himſelf, who ſometimes lay abroad in the Fields, ſometimes at home, ſometimes travelled one Country, and ſometimes another, that being accuſtomed to all Airs, they might, if Neceſſity ſerved, the better abide all. Furthermore, in long Diſeaſes, it is not the worſt, but the beſt Phyſic to change Airs; which few can endure that are tied in Conceit or by Cuſtom only to one, and therefore that, of both fantaſtical Humours, is the moſt dangerous. Beſides this, the Time of going abroad in the open Air is to be conſidered; for ſome go out early, before the Dew be off, and the Sun up, which is very unwholeſome; others alſo walk at Night after the Dew falling, which is as perilous: for the Dew to Man's Body is as Ruſt unto Iron, in ſo much that it blaſteth the Face, and maketh it ſcabby, eſpecially in ſome Months, if a Man do waſh himſelf with it. Furthermore ſome Men delight to travel in Tempeſts and Winds, which the very Hedge-hog reproveth, and the Beaſts of the Fields eſchew by ſeeking Coverture: for ſtrong and violent Winds be, as *Cardan* calls them, the Whales of the Air; rolling Clouds and Meteors where and whither they lift, beating down Trees, Houſes and Caſtles, yea, ſhaking other whiles the Earth's Foundation. Now as ſome go abroad too much, ſo others with over-[illegible] take the open Air too little, ſitting at home like cramm'd Capons in a cloſe Room,

and

and not daring in a manner to behold the Light; better it were by degrees to go abroad, than with ſuch Certainty of Danger to ſtay at home; yet ſo that a calm, mild, and temperate Day be choſen, leſt we make more haſte outward than good ſpeed, and bewail the Alteration of Air through Decreaſe of Health: For as contrariety of Meats make Tumults and Rebellions in our Stomachs, ſo contrary Changes of Air, upon the ſudden, maketh dangerous Combats in our Bodies: Yea, tho' a fenny Air be thick and loathſome; yet ſuddenly to go dwell upon the high Mountains in a clear Air, is a poſting to Death rather than a Courſe of Life: And albeit a ſouthern Country be pregnant of Corruption, (for all Trees loſe their Leaves firſt on the South-ſide, and on the South-ſide Houſes decay ſooneſt, and the South-ſide of Corn is ſooneſt blaſted, and Malt lying in the South-ſide of a Granary is firſt tainted with Weevels) yet ſuddenly to depart to a northern Soil, where the North Wind chiefly bloweth, is to leave the Sea to be frozen in Ice, and bringeth imminent Peril, if not haſty Death to the Patient, yea, to them that are otherwiſe ſound of Body: Wherefore uſe the open Air in his due Time, Seaſon, Quantity, and Order, elſe ſhalt thou be offended with that Nouriſhment which ſimply of all other is moſt neceſſary; for as this inviſible Milk (for ſo *Severinus* calls the Air) in Time, Seaſon, and Quantity, nouriſheth theſe lower, and perhaps the upper Bodies; ſo being taken out of time, and longer, and leſſer than we ſhould, it is both the Child, the Mother, and the Nurſe of infinite Miſchiefs.

CHAP. V.

Of MEATS,
And the Differences thereof, in Kind, Subſtance, Temperature, and Taſte.

PUrpoſing now to treat of Meats, I will keep this Method. Firſt, I will ſhew their Differences; then the particular Natures of every one of them: laſt of all, in what Variety, Quantity, and Order they are to be eaten. Their Differences be ſpecially ſeven in Number; *Kind*, *Subſtance*, *Temperature*, *Taſte*, *Preparation*, *Age*, and *Sex*.

1. Concerning the firſt, It is either of vegetable Things only by Ordination, or of ſenſible Creatures by Permiſſion: For whilſt *Adam* and his Wife were in Paradiſe, he had Commiſſion to eat only of the Fruit of the Garden; being caſt thence, he was enjoined to till the Ground, and fed in the Sweat of his Brows upon Worts, Corn, Pulſe and Roots; but as for Fleſh, howbeit many Beaſts were ſlain for Sacrifices and Apparel, yet none was eaten of Men 2240 Years after the Creation; even till God himſelf permitted *Noah* and his Family to feed of every ſenſible Thing that moved and lived, as well as of Fruits and green Herbs.

Nay, the *Indian* Philoſophers, called *Brachmans*, did never, a great while after the Flood, taſte

taſte of any ſenſible Creature: And tho' *Nimrod* the great Hunter ſlew many Beaſts, yet Fleſh was even then untaſted of the *Babylonians*, and many hundred Years after, ſaith *Herodotus*. And verily, till God would have it ſo, who dared to touch with his Lips the Remnant of a dead Carcaſe? or to ſet the Prey of a Wolf, and the Meat of a Falcon upon his Table? Who, I ſay, durſt feed upon thoſe Members which lately did ſee, go, bleat, low, feel, and move? Nay, tell me, can civil and human Eyes yet abide the Slaughter of an innocent Beaſt, the cutting of his Throat, the mauling him on the Head, the flaying off his Skin, the quartering and diſmembering of his Joints, the ſprinkling of Blood, the ripping up of his Veins, the enduring of ill Savours, the hearing of heavy Sighs, Sobs and Groans, the paſſionate ſtruggling and panting for Life, which only hard-hearted Butchers can endure to ſee? Is not the Earth ſufficient to give us Meat, but that we muſt alſo rend up the Bowels of Beaſts, Birds, and Fiſhes? Yes, truly there is enough in the Earth to give us Meat, yea verily and choice of Meats, needing either none or no great Preparation, which we may take without Fear, and cut down without Trembling, which alſo we may mingle a hundred ways to delight our Taſte, and feed on ſafely to fill our Bellies. Nevertheleſs we muſt not imagine, that God either idly or raſhly permitted Fleſh and Fiſh to be eaten of Mankind, but that either he did it for Cauſes known to himſelf, or for ſpecial Favours ſhewed to us.

Plutarch writeth, *Symp.* 8. *cap.* 8. that Hens Eggs in *Egypt* do hatch themſelves in the warm Sun, and that wild Conies breed every Month;

ſo that albeit by their Rites of Religion, the *Egyptians* were forbidden to eat Eggs, or to kill for Meat any living Creature, yet Neceſſity cauſed them to eat both, leſt their Corn ſhould be devoured both in Seed and Blade, or they forced to do nothing elſe but to bury young Rabbits, and to ſquaſh Eggs. Perhaps upon Foreſight of the like Inconvenience, God appointed Men to eat Fleſh and Fiſh; leſt haply overflowing the Earth by daily Increaſe, there would ſcarce be any Food left for Man, and Man ſhould not be able to rule his Subjects. But the chiefeſt thing which he aimed at in the Permiſſion, was, in my Judgment, the Health and Preſervation of our Lives: for as before the Flood Men were of ſtronger Conſtitution, and vegetable Fruits grew void of ſuperfluous Moiſture; ſo by the Flood theſe were endued with weaker Nouriſhment, and Men made more ſubject to violent Diſeaſes and Infirmities. Whereupon it was requiſite or rather neceſſary ſuch Meat ſhould be appointed for human Nouriſhment, as was in Subſtance and Eſſence moſt like our own, and might, with leſs Loſs and Labour of natural Heat, be converted and tranſubſtantiated into our Fleſh. And truly whoſoever ſhall, with the *Adamites*, refuſe that Diet, which God and Nature hath appointed, either becauſe they think they ſhould not, or becauſe they would not feed upon living Creatures: I dare boldly avouch, they are religious without Knowledge, and timorous without Occaſion; yea, (unleſs naturally they abhor Fiſh and Fleſh, as ſome Men may) they ſhorten their own Lives, and do Violence to Nature.

How MEATS *differ in Subſtances.*

2. Touching the Difference of Meats in Subſtance: Some are of thin and light Subſtance, engendering pure, thin and fine Blood, fit for fine Complexions, idle Citizens, tender Perſons, and ſuch as are upon Recovery out of ſome great Sickneſs; as Chicken-peepers, Rabbit-ſuckers, young Pheaſants, Partridges, Heath-pouts, Godwits, all ſmall Birds being young, all little Fiſhes of the River, the Wings and Livers of Hens, Cock-chickens and Partridges, Eggs warm out of the Hen's Belly, *&c.* Others are more groſs, tough and hard, agreeing chiefling to Country Perſons and hard Labourers; but ſecondarily to all that be ſtrong of Nature, given, by Trade or Uſe, to much Exerciſe, and accuſtomed to feed upon them; as pouder'd Beef, Bacon, Gooſe, Swan, ſalt Fiſh, Ling, Tunny, ſalt Salmon, Cucumbers, Turneps, Beans, hard Peaſe, hard Cheeſe, brown and Rye Bread, *&c.* But Meats of a middle Subſtance are generally the beſt, and moſt properly to be called Meats, engendering neither too fine nor too groſs Blood, agreeing in a manner with all Ages, Times and Complexions, neither binding nor looſening the Body, neither ſtrengthening nor weakening the Stomach, neither procuring nor hindering Urine or Sweat, cauſing no Alteration in Coldneſs, Heat, Dryneſs, or Moiſture; finally, neither adding to the Body by overnouriſhing, nor detracting from it by extenuating, but preſerving it in ſuch State as they found it, reſtoring daily as much as daily decay'd, and nothing or very little

more. Of which ſort may be reckoned young Beef, Mutton, Veal, Kid, Lamb, Pig, Hen, Capon, Turkey, Houſe-doves, Cunny, ſodden Lettice, Skirrets, Almonds, Raiſins, &c.

How MEATS *differ in Temperature and Diſtemperature.*

3. As there is a certain Temperature and Diſtemperature of our Bodies, ſo likewiſe is there in Meats; that temperate Bodies ſhould feed of their likes, and diſtempered of their contraries. Wherefore God hath appointed ſome Meats hot only in the firſt Degrees, &c.

Hot MEATS.

Lamb
Pork
Pig
Goſling
Partridge
Quail
Thruſh
Sturgeon
Mullet
Baſe
Oyſters
Cockles
Cream
Butter
Figs
Sugar
Raiſins
Sweet Apples
Ripe Pomegranates
New Haſle Nuts
New Almonds
Aſparagus
Borrage
Bur Roots
Skirret Roots
White Thiſtle Roots
Hop Buds
Parſeneps
Wheat, and
Rice.

Others in the ſecond Degree; as,

Hare
Roe-Buck
Turkey
Peacock
Pidgeon

Pidgeon	Piſtachoes
Duck	Dates
Turtle	Cheſnuts
Pickled Oyſters	Artichokes
Anchovies	Carrots
Hony	Pottatoes
Ripe Mulberries	Parſley
New Walnuts	Radiſh Roots
Pickled Olives	Eryngo Roots
Preſerved Capers	Nutmegs and Saffron.

Some hot in the third Degree; *as*

Scallops	Alexanders
Mint	Old Walnuts
Taragon	Cinnamon
Onions	Ginger
Leeks	Cloves, and Pepper

Some are hot in the fourth Degree; *as*
Skallions, Garlic, and Ramſons.

Now whereas all Meats hot further than the ſecond Degree, are reckoned by Phyſicians to be rather Medicine than Meat, I allow their Judgment for the moſt ſort of Men, but not generally in all; for in *Scythia*, and ſome parts of *Perſia*, as alſo in *Scotland* and *Wales*, many Mens Bodies and Stomachs are ſo full of cold and raw Phlegm, that Leeks, Onions, Water-creſſes and Garlic, is made a Nouriſhment unto them, which would gripe, fret, and bliſter temperate Stomachs. The like Reaſon may be given, why Adders are commonly eaten of the People called *Ophiophagi*, and venomous Spiders of many in *Egypt*. Yea, my ſelf have known a young Maid, of an exceeding

moiſt and cold Complexion, whoſe Meat for two Years was chiefly Pepper, wherewith another would have been conſumed, tho' ſhe was nouriſhed: for it is hot in the third, and dry in the fourth Degree.

Cold MEATS.

Of cold Meats, God hath likewiſe appointed ſome of the firſt Degree; as

Cow Fleſh
Steer Fleſh
Cunny
Rabbit
Young Hedge-hogs
Eels
Lumps
Olaſes
Freſh Tunny
Freſh Sprats
Freſh Herrings
Curds
All ſorts of Pompions
Melons
Cherries
Strawberries
Peaches
Some Apples
Pears
Quinces
Medlars
Cervices
Spinache
Succory
Sorrel
Gooſeberries
Cabbage
Coleworts
Peaſe and Beans

Others cold in the ſecond Degree; as

Tench
Pike
Shrimps
Crabs
Creviſſes
New Cheeſe
Prunes
Damſons
Apricocks, and moſt ſorts of Plums
Lettice
Endif
Citrons
Oranges
Lemons
Gourds and Cucumbers

What-

Whatſoever exceedeth this Degree in Coldneſs can never be turned into our Nouriſhment; howſoever ſome one Body, by a proper Sympathy, or or long Uſage, (as Dr. *Randal* did) may digeſt and nouriſh himſelf with Poppy Medicines.

Moiſt MEATS.

Meats moiſt in the firſt Degree, are theſe and ſuch like.

Wild Boar
Lamprey
Barble
Crab
Shrimps
Creviſs
Pine-apple Kernels
New Filberds
Sweet Almonds
Dates
Aſparagus
Spinache
Borrage
Hop Buds
Carrots
Turneps
and
French Peaſe.

Meats moiſt in the ſecond Degree.

Hedge-buck
Turkey
Young Pidgeons
Young Ducks
Young Quails
Freſh Sturgeon
Lump
Olaſſe
Tunny
Tench
Eel
Freſh Oyſters
Ruen-Cheeſe

Meats moiſt in the third Degree are only

Freſh Pork and Young Pigs.

Dry MEATS.

Neither hath Nature omitted to provide dry Meats for them, who by Nature or Sickneſs are over-moiſtened; whereof ſome are dry only in the firſt Degree; as

Peacock
Heathcock
Dorry, and
All freſh Fiſh lightly pouder'd
Strawberries
Sour Fruit
Medlars
Fennel
Artichokes
Coleworts
Raddiſh
Saffron
and
Cheeſe-Curds throughly preſs'd.

Others in the ſecond Degree; as

Ox Beef
Veniſon
Hare
Cunny
Partridge
Turtle
Thruſh
Black Birds
Mullets
Crabs
Periwinkles
Cockles
Honey
Cinnamon
Nutmegs
Ginger
Galangals
Pears
Quinces
Soure Pomegranates
Pickled Olives
Piſtachoes
Cheſnuts
Succory
Sorrel
Parſly
Onions
Leeks
Lemons
Citrons
Beans and Rice

Others

Others in the third Degree; as

Fleſh and Fiſh long ſalted	Garlic
Stock Fiſh	Ramſons
Old Cheeſe	Scallions
Pouder'd Capers	Water Creſſes
Cerviſſes	Cloves and Cinnamon
Mint	

Others in the fourth Degree; as

Pepper, and all Things by Miſcookery over-peppered.

Temperate MEATS.

Temperate Meats are ſuch, as hardly can be diſcerned to be either hot, cold, dry, or moiſt; or if they can, yet do they never exceed, yea, ſcarcely attain the firſt Degree. Of which ſort, a young Poulet, a crowing Cockrel, a grown Capon, Soles and Perches, fine Wheat, new laid Eggs (eat White and all) being potcht, and all ſmall Birds being young, are to be accounted.

How MEATS *differ in Taſte.*

4. Being now come to the fourth Difference of Meats, which conſiſteth in Taſte, it is neceſſary to ſhew how many kinds of Taſtes be found in Nouriſhments, whereof ſome be abominable to certain Perſons, tho' good and pleaſant in Nature; others contrarily deſired and liked, tho' naturally not appointed for Meat; which if you call ſympathetical and antipathetical Taſte, or an ill-born taſting or diſtaſting, it will not be amiſs; for

for tho' the Words ſeem ſtrange and hard at the firſt, yet Time and Wearing will make them eaſy and common. What is more unpleaſant to moſt Mens Natures than the Taſte of human Fleſh? yet not only ſome Women with Child have longed for it, but alſo the whole Nation of Cannibals account it the ſweeteſt Meat of all others. It is alſo recorded, that *Nero*'s great Gourmand thought no Meat pleaſant but raw Fleſh. *Fermius Saleucius* loved the Sea-horſes ſo exceedingly, that he daily dived for them amongſt the Crocodiles of *Nilus*, venturing his Life to ſave his Longing. *Plato* thought that Olives had the beſt Taſte *Mecænas* coveted the Fleſh of Aſſes Foals, whereby the whole Race of Aſſes had been extinguiſhed but that he died in a good Hour. The *Germans* once, and now the *Tartars*, reckon Horſe-fleſh for the ſweeteſt and beſt Meats, even as our *Welchmen* eſteem of Cheeſe, *Lancaſhire* Men of Egg Pies, and *Devonſhire* Men of a brown White-pot. What need I write of *Achilles*, who in his Nonage living with *Chiron*, deſired moſt to feed upon Lions Livers? or of the *Vandals*, who long after Foxes? or the *Zygantes* in *Africa*, that covet Monkies and Apes, no leſs than the *Carmanians* love Tortoiſes, the Weſt *Africans* Lizards, the *Egyptians* Graſshoppers, the *Candians* Serpents, the *Corſicans* and *Malteſe* young Whelps, the *Romans* and *Phrygians* Timber-worms, the *Allemans* Mites and Magots of Cheeſe, and ſuch filthy Meats. Yea, if *Herodotus* and *Sabellicus* write Truth, the *Budanes* deſire to feed on Lice, which a *Muſcovite* abhors to kill, leſt unnaturally or unwittingly he might ſlay his own Fleſh and Blood.

It were ſtrange to believe, yet *Fernelius* writes it for a Truth, how a Nobleman of *France* found

a greater Sweetneſs in Quick-lime than in any Meat beſides, refreſhing his Stomach, and hurting no inward Part with the continual Uſe thereof. Others feed greedily upon Rags of Woolen Cloth and Wall Mortar. And *Amatus Luſitanus* remembereth a certain young Maid of 12 Years of Age, who did uſually eat Stones, Earth, Sand, Chalk, Wool, Cotton and Flax; eſteeming their Taſte and Subſtance better than that of the fineſt and tendereſt Partridge. *Marcellus Donatus* ſaw a Girl ſo longing after Lizards and Neuts, that he would hunt after the one in Gardens, and after the other with a Bough in her Hand, as a Cat would hunt a Mouſe, and eat them without Hurt. *Albertus Magnus*, as *Cælius* reporteth, ſaw another Wench in *Cologn*, but three Years old, hunting as diligently after all ſorts of Spiders, with which Meat ſhe was not only much delighted, but alſo exceedingly nouriſhed. Yea, Dr. *Oethæus* telleth a Story of a certain Farmer in the County of *Hirſberg*, that feedeth chiefly upon Potſheards finely beaten, and battling no leſs with them than Mariners do with eating Biſket. And *Joachimus Camerarius* (my dear and learned Friend) reporteth, that a certain Girl of *Noremberg* did eat up her own Hair, and as much as elſewhere ſhe could get; neither could ſhe be perſuaded by her Friends to think it unpleaſant or unwholſome Meat. Contrariwiſe, *Petrus Aponenſis* loathed Milk. The Inhabitants of the new fiſhing Land abhor Oil: Many Men cannot abide the Taſte of Cheeſe, others of Fleſh, others of Fiſh, others of all ſorts of Fruit; and that *Bartimew Marnta* his Father was almoſt dead of Hares Fleſh in a Gallimawfery, is not unknown to Phyſicians. Nay, ſome are naturally,

naturally, or by Imagination, ſo perverted, that they cannot abide the Sight of many Meats, and much leſs the Taſte. What Soldier knoweth not that a roaſted Pig would affright Capt. *Swan* more than the Sight of twenty *Spaniards?* What Lawyer hath not heard of Mr. *Tanfiels* Conceit, who is feared as much with a dead Duck, as *Philip* of *Spain* was with a living *Drake?* I will not tell what Phyſician abhorreth the Sight of Lampreys and the Taſte of hot Veniſon, tho' he love cold; nor remember a Gentleman who cannot abide the Taſte of a Rabbit, ſince he was once (by a Train) beguiled with a young Cat. Nay, which was more, all Meat was of an abominable Taſte to *Heliogabalus*, if it were not far fetcht, and very dearly bought; even as ſome liquoriſh Mouths cannot drink without Sugar, nor *Sinardus*'s hot Stomach could brook Wine without Snow; which dainty and fooliſh Conceit, tho' it picks a Quarrel with God and Reaſon, (after the nice Fineneſs of courtly Dames, that abhor the beſt Meat which is brought in an earthen Diſh) and maketh Ulcers as it were in ſound Stomachs; yet that there is a natural liking and diſliking of Meats, and conſequently of the Taſtes of Meats; both the Examples of Men and Women before named do juſtly prove; and even Spaniels and Hounds themſelves, (I mean of the truer kind) by refuſing of Veniſon and wild Fowl in the cold Blood, can ſufficiently demonſtrate.

MEATS *of ordinary Taſtes.*

Now let us come to the ordinary Taſtes of Meats, which are eſpecially *ſeven* in Number; *ſweet*, *bitter*, *ſharp*, *ſour*, *fatty*, *ſalt*, and *flaſh*.

Sweet MEATS.

Sweet Meats agree well with Nature, for they are of a temperate Heat, and therefore fitteſt for Nouriſhment; they delight the Stomach and Liver, fatten the Body, increaſe natural Heat, fill the Veins, digeſt eaſily, ſoften that which is too hard, and thicken that which is too liquid; but if they be over ſweet and gluttiſh, they ſoon turn into Choler, ſtop the Liver, puff up Lungs and Spleen, ſwell the Stomach, and cauſe oftentimes moſt ſharp and cruel Fevers.

Bitter MEATS.

If any thing be very bitter (as Aſparagus, Hoprouts, and Broom-buds) they cannot much nouriſh either Man or Beaſt, unleſs they have firſt been boiled or infuſed in many Waters; for otherwiſe they may ingender, as they do, ſome choleric Humours, burning Blood, killing Worms, opening Obſtructions, and mundifying unclean Paſſages of the Body; but their Nouriſhment they give is either little or nothing, and that only derived to ſome ſpecial Part.

Sharp

Sharp MEATS.

Sharp Meats, (as Onions, Skallions, Leek Garlic, Radiſh, Muſtard-ſeed, Creſſes, and h Spices) dry the Body exceedingly, being al hurtful to the Eyes and Liver, drawing down H mours, ſending up Vapours, inflaming the Bloo fretting the Guts, and extenuating the whc Body; wherefore we muſt either taſte them they are, or not feed upon them till their Sharpn be laid with Waſhings, Infuſions, Boilings, a Intermixtions of ſweet Things.

Sour MEATS.

Sour Meats (as Sorrel, Lemons, Oranges, C trons, ſour Fruit, and all things ſtrong of Vin gar and Verjuice) albeit naturally they offend newy Parts, weaken Concoction, cool natu Heat, make the Body lean, and haſten old Ag yet they pleaſure and profit us many ways, cutting Phlegm, opening Obſtructions, cleanſi Impurities, bridling Choler, reſiſting Putrefactio extinguiſhing ſuperfluous Heat, ſtaying Loathſor neſs of Stomach, and procuring Appetite: But they be ſour without Sharpneſs (as a roaſted Quinc a Warden, Cerviſes, Medlars, and ſuch lik then they furthermore ſtrengthen the Stomac bind and corroborate the Liver, ſtay Fluxes, h Ulcers, and give an indifferent Nouriſhment them that eat them.

Salt MEATS.

Saltiſhneſs is thought to be an unnatural Taſ becauſe it is found in no living Thing: For

ery Fiſhes are freſh; ſo likewiſe is all Fleſh, and very Fruit, and all Herbs which grow not where ne Sea may waſh upon them. Wherefore, however Salt hath the Term of Divinity in *Homer*, and *Plato* calleth it *Jupiter*'s Minion, and ne *Athenians* have built a Temple to *Neptune* and *Ceres*, becauſe even the fineſt Cakes be unwholom and unpleaſant if they be not ſeaſoned with alt; yet I hold it to be true, that ſalt Meats, in nat they are ſalt, nouriſh little or nothing, but ather accidentally in procuring Appetite, ſtrengthing the Stomach, and giving it a touch of extraordinary Heat, as I will more perfectly prove when treat of Sauces. For ſalt Meats, eſpecially if ney be hot of Salt, ingender Choler, dry up natural Moiſtures, inflame Blood, ſtop the Veins, ather together viſcous and crude Humours, arden the Stone, make Sharpneſs of Urine, and auſe Leanneſs; I ſpeak only of the accidental alt wherewith we eat all Meats, and not of that aborn Salt which is in all things.

Fat MEATS.

Fattineſs is ſenſibly found not only in Fleſh nd Fiſh of every ſort, but alſo in Olives, Cocoa's, lmonds, Nuts, Piſtachoes, and infinite Fruits nd Herbs that give Nouriſhment: yea, in Serents, Snails, Frogs, and Timber-worms it is to e found; as tho' Nature had implanted it in very thing which is or may be eaten of Manind. And verily as too much Fattineſs of Meats lutteth the Stomach, decayeth Appetite, cauſeth elchings, Loathings, Vomitings, and Scourings, hoaketh the Pores, digeſteth hardly, and nouiſheth ſparingly; ſo if it be too lean and dry on the

the contrary Side, (for a Mean is beſt of all) it is far worſe, and nouriſheth the Body no more than a Piece of unbutter'd Stock-fiſh.

Unſavoury or Unreliſhed MEATS.

Flaſhineſs or Inſipidity (which ſome call a maukiſh or ſenſeleſs Taſte) taſting juſt of nothing as in Water, the White of an Egg, Melons, Pompions, and Pears, Apples, Berries, and Plums of no Reliſh, is of no Taſte, but a Deprivation or Want of all other Taſtes beſides; which be it found in any thing that is dry, as in Spices, or in things naturally moiſt, as in Fiſh, Fleſh, or Fruit, it always argueth an ordinary Weakneſs in Nouriſhment, howſoever extraordinarily, (I will not ſay unnaturally) it may ſtrongly nouriſh ſome. *Avicen* ſaith truly in his *Canons*, lib. 2. *Quod ſapit, nutrit*; *That which reliſheth, nouriſheth*: yet not ſo, but that unſavoury things nouriſh likewiſe, tho' not abundantly nor ſpeedily: For what is more unſavoury than freſh Water, wherewith many Fiſhes are only nouriſhed? What ſo void of Reliſh as the White of an Egg? Yet is it to aguiſh Perſons more nouriſhing than the Yolk: yea, and Stock-fiſh will ingender as good Humours in a rheumatic Perſon, as the beſt Pig or Veal that can be brought him.

CHAP.

CHAP. VI.

Of MEATS,

how they differ in Preparation, Age and Sex.

THE Preparation of Meats is threefold; one before the killing or dreſſing of them, another in the killing or dreſſing, and the third after both. Of which Art *Timochides Rhodius* wrote leven Books in Verſe, and *Numenius Heracletus*, ſcholar to *Dieuches* that learned Phyſician, and *Pitaneus Parodus*, and *Hegemon Thaſius*, compiled alſo divers Treatiſes of that Argument; which either the Teeth of Time, or Stomach of Envy having conſumed, I muſt write of this Argument according to mine own Knowledge and Collections.

Whether an Iron Ladle hinders Peaſe and Rice from ſeething? Whether roaſt Meat be beſt, and beſt taſted, larded, barded, ſcorch'd or baſted? Beaſts kill'd at one Blow are tendereſt and moſt wholeſome? Why all Broth is beſt hot, all Drink beſt cold? Some Fiſh, Fleſh, and Fruits, never good but cold; ſome never good when they are cold; and yet we have all but one Inſtrument of taſting?

Of fatting of MEATS.

Lean Meat, as it is unwholeſome, ſo it ſeemed alſo unſavoury in ancient Times; in ſo much that *Quintus Curtius* being Sewer at *Cæſar*'s Table, ſeeing

ſeeing a Diſh of lean Birds to be ſet at the Table was not afraid to hurl them out at the Window. Alſo the Prieſts of *Iſrael*, yea, the Heathen Prieſts alſo of *Rome* and *Egypt* touched no lean Fleſh becauſe it is imperfect till it be fat, and fitter to feed Hawks and Vultures, than either to be eaten of Men, or conſumed in Sacrifice to holy Uſes. Hereupon came a Trial how to fatten Fleſh and Fiſh, yea, Snails and Tortoiſes, as *Macrobius* writeth, by feeding them with filling and forced Meats; caſting not only Livers and Garbage into Fiſh-ponds, but alſo their Slaves to feed their Pikes, as did *Vidius Pollio*, and to make them more fat and ſweet than ordinary. Hence alſo came it that Swine were fattened with Whey and Figs, and that *Servilius Rullus* deviſed how to make Brawn, and that the *Egyptians* invented the fatting of Geeſe, becauſe it was ever one Diſh at their King's Table.

Amongſt the *Romans* it was a Queſtion who firſt taught the Art of fattening Geeſe, ſome imputing it to *Scipio Metellus*, others to *Marcus Seſtius*; but, without contradiction, *Marcus Aufidius Lucro* taught firſt how to cram and fatten Peacocks, gaining by it threeſcore thouſand Seſterces, which amounteth to 3000000 *l.* of our Money. Cranes and Swans were fatted in *Rome* with Ox-blood, Milk, Oat-meal, Barley, Curds and Chalk, mingled (to uſe *Plutarch*'s Phraſe) into a monſtrous Meat, wherewithal they were cram'd in dark Places, or elſe their Eyes were ſtitch'd up; by which means their Fleſh proved both tenderer, ſweeter, whiter, and alſo (as it is ſuppoſed) far wholeſomer. Hens, Capons, Cockrels, and Tinches, were fattened by them of *Delia*, with Bread ſteep'd in Milk, and feeding in a dark and narrow

arrow Place, that want of Scope and Light might cauſe them to ſleep and ſit much, which of itſelf procureth Fatneſs.

In *Varro*'s time Men did not only fatten Conies in Clappers, but alſo Hares, and made them, of melancholic, a moſt white and pleaſant Meat, according to that of *Martial*;

Inter aves princeps pinguis (me judice) turdus,
Inter quadrupedes gloria prima lepus.

Amongſt the feather'd Knights, fat Thruſhes do excel,
Amongſt four-footed Squires, the Hare deſerves the Bell.

But here the Queſtion may be moved, Whether this penning up of Birds, and want of Exerciſe, and depriving them of Light, and cramming them ſo often with ſtrange Meat, makes not their Fleſh unwholeſome to us as well as fat? To which I anſwer, that to cramm Capons, or any Birds, and to deprive them of all Light, is ill for them and us too: For tho' their Body be puffed up, yet their Fleſh is not natural and wholeſome; witneſs their ſmall diſcoloured and rotten Livers; whereas Hens and Capons feeding themſelves in an open and clean Place with good Corn, have large, ruddy and firm Livers. So great is the Diverſity betwixt a cramm'd, I may ſay a ſtrangled and captive Capon, and betwixt a Gentleman-Capon feeding himſelf fat without Art. Wherefore the beſt fattening of all Fowl, is, Firſt, to feed them with good Meat; for like Food, like Fleſh. *Secondly*, To give it them not continually, as Crammers do, forcing one Gobbet after another, till

till they be fully gorg'd, but as often as they themselves desire it, that Nature be not urged above her Strength; not in a Coop or close Room, so then the Air and themselves will smell of their own Dung, but in a clean House spacious enough for their little Exercise; not in a dark Place, or stitching up their Eyes, for that will cause them to be timorous, or ever sleepy; both which are Enemies to their Bodies, and consequently to ours; for every Man knows that Fear marreth Concoction, and Sleepiness bereaving us of Exercise, and hindereth Digestion. Yea, young Pidgeons, whilst they are in the Nest, be they never so fat, are reckoned but an unwholsome Meat; but when they follow and fly a little after the Dam, then are they of great and good Nourishment. The like may be said of the fatting of Beasts, for they are not to be stied or stalled so close that they cannot stir, but to have sufficient Room for to walk in, as well as to feed in, that they may be wholesome as well as fat, and not corrupt our Bodies with their own Corruption: So likewise Fish kept in great Ponds where they may rove at pleasure, are better than such as be mewed in a narrow and shallow Ditch; which not only we shall find by inward Digestion, but also by outward tasting: yea, look what Difference there is betwixt tame and wild Cunnies, betwixt Deer fed by hand, and Deer fattening themselves in the Chase and Copses; the like shall you perceive betwixt forced Fatness, and Fatness acquired by natural and good Diet.

Another thing also is to be observed before the killing of any Beast or Bird, namely, how to make it tenderer if it be too old, and how to make it of the best Relish. *Patrocles* affirmed, that a Lion being

being ſhewed to a ſtrong Bull three or four Hours before he be killed, cauſeth his Fleſh to be as tender as the Fleſh of a Steer; Fear diſſolving his hardeſt Parts, and making his very Heart to become pulpy. Perhaps upon the like Reaſon we uſe to bait our Bulls before we kill them; for their Blood is otherwiſe ſo hard, that none can digeſt it in the Fleſh; but afterwards it is ſo far from being poiſonable, that it becometh tender and nouriſhing Food. Perhaps alſo for this Cauſe old Cocks are courſed with little Wands from one another, or elſe forced to fight with their Betters before they are killed. Perhaps alſo for theſe Cauſes, ſo much filthy Dung is brought from common Leſtals into great Gardens, namely, to cauſe Roots and Herbs to be fatter and tenderer than they would be; which Intent I do not diſallow, only I wiſh that no other Soil were uſed than what proceeded from the Earth, or from brute Beaſts.

Concerning the Manner of killing, it is divers in divers Countries. The *Grecians* ſtrangled their Swine, and did eat them with their Blood. The *Romans* thruſt them through the Body with a Spit red hot, whereby Death enſuing without cooling and voiding of Blood, the Fleſh ſeemed far more ſweet and tender: But if a Sow were ready to farrow, they trampled upon her Belly, bruiſing her Pigs, and the Kernels of her Dugs with the Milk and Blood at once, eating them for the moſt delicate Meat, as ſome delight in the Bruiſe or Pudding of the Deer.

Plutarch alſo avoucheth, that Sheep kill'd by Wolves, Birds by Hawks, Geeſe by Foxes, Hares or Deer by Greyhounds, eat much ſweeter, kindlier and tenderer than if they be killed ſuddenly by Slight or Violence. Yea, I have heard of

a Lady in *England*, that let a Score of Partridges be brought unto her, ſome killed by the Hawks, others at the Foot of Dogs, others by Men, ſhe will diſcern that which the Hawk killed at ſowce from all the reſt, having taſted but one Morſel.

Furthermore as there is a Reaſon of cutting down Wood for Timber, namely in the prime of the Moon, or about the laſt Quarter, and a ſpecial good Seaſon of moulding Bread, and laying of Leavens (this before the Full of the Moon, that in the Full itſelf) ſo there is likewiſe a Seaſon to kill Beaſts, Birds and Fiſhes, and to eat the Fruits of Gardens and Orchards: For Experience teacheth, that Hens are beſt in *January*; Eggs in *February*; Lamb, Kid, Pidgeons and Veal in *March*; Herbs in *April*; Cockles in *May*; Bucks and Salmon in *June*, *July*, and *Auguſt*; Gurnards in *September*; Oyſters in all Months in whoſe Name an *R* is found; Pork, Bacon, and Cabbage in froſty Weather, *&c.*

Nay further, 'tis to be conſidered, whether a Deer be ſtruck ſtone dead at a Blow, tho' he be in Seaſon, or ſuffered to die languiſhing upon his Hurt; for his Skin, be it never ſo well dreſs'd, will ſoon ſhed his Hair, and wax worm-eaten if it languiſh, whereas otherwiſe it will hardly corrupt at all in a long Seaſon: wherefore no other Reaſon can be given, than that by the one Way natural Heat is inwardly reſtrained, and by the other Way of killing outwardly expired. So likewiſe there are Seaſons for gathering of Fruit, Herbs, Flowers, Seeds and Roots, which, whoſoever obſerveth not carefully and diligently, he may ſeeth Bones for Fleſh, and, to ſpeak more properly, Stalks for Lettice. For all things have their ſeveral Times, and there is a Seaſon for each

Purpoſe

Purpose under Heaven; *Eccl.* viii. *A time to plant, and a time to pluck up; a time to kill, and a time to preserve.*

The last Preparation is after the killing of sensible Creatures, or the gathering of such as are only vegetable: all which Preparations are divided into five principal Actions, garbelling, boiling, roasting, baking, and frying. Garbelling is a taking away of all things from any Creatures which are accounted either hurtful or unnecessary; as the flaying of Beasts, pulling and scalding of Fowls, garbaging of all things that have Corruption in their Bellies, voiding of Piths, Cores, Rinds, and Stones in Roots, Apples and Plums, *&c.* For albeit the first Cooks were so unskilful, that they roasted Oxen Skin and all; yet Reason after taught them to reject the Outwards, as they had upon just Cause emptied the Inwards.

The other four Preparations are so necessary, that all things in a manner are subject to them. What is raw Flesh till it be prepared, but an imperfect Lump? for it is neither the Beast it was, nor the Meat it should be, till boiling, roasting, baking, or broiling, hath made it fit to be eaten of Men. *Diocles* being asked whether were the best Fish, a Pike or a Conger? That, saith he, if it be sodden; This, if it be broil'd; but none better than another if they were raw: only Oysters of all Fish are good raw (yet he was no Coward that first ventured on them) being called of *Athenæus* the Prologue of Feast; because ever, as we use them, they were eaten foremost. Other Fish being eaten raw, is harder of Digestion than raw Beef; for *Diogenes* died with eating of raw Fish, and *Wolmer* (our *English* Pandereus) digesting Iron, Glass, and Oyster-shells, by eating a raw Eel

was overmastered. Nay, the *Ichthyophagi* themselves feeding only on Fish, do first either roast them in the Sun, or prepare them with Fire before they eat them, having Stomachs far hotter than ours, and consequently more proper to digest them. As for raw Flesh (besides Butchers, Cooks, Poulterers, Slaughter-men, and Canibals) who dare almost touch it with their Fingers? much less dare any grind it with their Teeth; no, not that *Egyptian* who was *Nero*'s Gourmand.

Now as *Galen* saith of Chesnuts, that being roasted in Embers, they are sweet and drying, being sodden in Broth they are sweet and moistening, being roasted with their Husk they eat delicately, being roasted without their Husk they eat rank and sourish, being sodden without their Husk they prove unsavoury: so may I say of all other Meats whatsoever, that according to the kind of Preparation, they either keep, relinquish or alter their Property. If hereupon you ask me, what Meats are best boil'd, and what roasted? I answer that flashy Meats and naturally moist, should be dress'd with a dry Heat, (as in baking, broiling, frying, and roasting) and Meats naturally exceeding in Dryness and Firmness should ever be boiled. Temperate Meats may be used any way, so they be not abused by Miscookery, which even *Diocles* knew many Years ago, saying (as before I noted out of *Athenæus*) that a Pike is best when he is boil'd, and a Conger when he is broil'd; because that is a firm and solid Fish, this of a moist soft, and Eely Substance. But for as much as in my particular Discourses of several Meats, I purpose to touch their best preparing, I will surceas to speak any more generally of the dressing c Meats, either before they are bereaved of Life, c

in or after their Death: only this I conclude, that who ſeeth not a great Difference betwixt Meats kill'd in Seaſon, and out of Seaſon, betwixt raw Meat and parboil'd, betwixt fry'd Meats and bak'd Meats, ſpiced and unſpiced, ſalt and freſh; betwixt Aſparagus once waſh'd and twice waſh'd, betwixt Cabbages once and twice ſodden, *&c.* is in my Judgment deprived of his Wits, or elſe over-wedded to his Will. For who is ignorant that Cabbages once ſodden looſen the Belly, but twice ſodden (I mean in ſeveral Waters) procure moſt dangerous and great Coſtiveneſs? Who knoweth not (as *Galen* affirmeth) that Aſparagus often waſhed is a good Nouriſhment, but otherwiſe ſo bitter that it wholly purgeth? What Stomach of any ſuch Dulneſs, that being over-moiſt it confeſſes not Amendment after the Uſe of ſpiced, ſalted, baked, and dry roaſted Meats; and contrariwiſe complaineth of Hurt by freſh, liquid, ſodden and unſavoury Meats?

The Difference of MEATS *in Age and Sex.*

6. Laſt of all, Meats differ in Age and Sex; for the Fleſh of Sucklings is moiſteſt, moſt ſlippery, excremental and viſcous; the Fleſhes of old Beaſts are tough, lean, hard, dry and melancholic: Wainlings leſs hard and dry than the one, and withal more firm, temperate, and nouriſhing than the other. But generally they are beſt for moſt Complexions, when they are almoſt come to their full Growth both in Height, Length, and Bigneſs: for then as their Temper is beſt, ſo likewiſe their Subſtance is moſt proportionable to our natural Moiſture, which is neither ſo hard

that it is unchangeable, nor so thin and liquid that it is over easily dissolved.

Concerning the Difference of Meats in Sex, the Males of Beasts, Fish and Fowl, are more strong, dry, and heavy of Digestion, the Females sweeter, moister, and easier to be concocted: but yet Beasts, kerned Fowls, and barren Fish, are counted of a middle and better Nature than them; as an Ox amongst Beasts, a Capon amongst Birds, and a Pike wounded in the Belly can well testify; who therefore being unable to conceive again, fattens abundantly, as Experience daily sheweth in our *London* Fish-ponds, and becometh a most delicate Meat. Now are we come to the particular Natures of every Meat; and first to them which are called by the Name of Flesh.

CHAP. VII.

1. *How many sorts of Flesh there be.*
2. *Whether Flesh or Fish were first eaten of and whether of them is the purest and be Nourishment.*

IT will seem strange perhaps unto some, th we begin first to treat of Flesh, which was o of the last Foods appointed unto Mankind by t Voice of God. For (as before I touched) t 2240 Years after the Flood, we read of no Fle eaten or permitted to be eaten of any Man: N ther indeed was it needful, whilst Herbs, Frui and Grain, were void of that putrefying Moistu whereto ever since the Flood they are subject, a wh

whilſt Mens Stomachs were ſo ſtrong and perfect, that in a manner no Meat could overthrow them: and verily were the Sun of ſuch Power with us, as it is in ſouthern Countries towards the Equator, to ripen our Fruits throughly, and to take them as it were upon the Tree; no doubt, being freed from their Crudities and ſuperfluous Moiſture, they wou'd give as good Nouriſhment unto us, and perhaps far better, than any Fleſh. But now our Complexions waxing weaker, through Abundance of Sin and Riot, and our Climate being unapt for wholeſome and much nouriſhing Fruits, let us give God Thanks for ſtoring us with Fleſh above all other Nations, making our Shambles the Wonder of *Europe*, yea, verily, rather of the whole World. Now all the Fleſh we have is taken either from Beaſts, or Birds, or Things creeping upon the Ground.

The Difference of Fleſh.

Of the firſt ſort ſome are tame; as the

Bull	He-Goat
Cow	She-Goat
Ox	Gelded Goat
Calf	Kid
Ram	Boar
Ewe	Sow
Weather	Hog
Lamb	Pig.

Others wild; as

Veniſon red and fallow.	Hares
Wild Boar	Cunnies
Roe-bucks	Hedgehogs and Squirrels

Amongſt tame Birds, theſe are moſt familiar unto us:

Cock
Hen
Capon
Chicken
Turkey
Peacock
Gooſe
Guiny Hens
Duck, and
Pidgeon.

Amongſt wild Fowl, ſome keep and feed chiefly upon the Land; as

Buſtard
Crane
Heronſhaws
Bitterns
Stork
Pheaſant
Heathcock
Partridge
Plover
Lapwing
Cuckow
Pye
Crows
Woodcocks
Rails
Red Shanks
Gluts
Woodſnipes
Godwits
Smirings
Turtles
Stock-doves
Rock-doves
Ring-doves
Jays
Wood-peckers
Stone-chatters
Thruſhes
Mavis
Felfares.
Black-birds
Stares
Quails, and all ſorts of little Birds; as
Sparrows
Larks
Bulfinches
Goldfinches
Thiſtlefinches
Citronfinches
Bramblings
Linnets
Nightingales
Buntings
Wagtails
Robin-redbreaſts
Wrens
Witrolls
Siſkin

Siſkins	Titmice
Oxeys	Titlings
Creepers	Swallow, and Martlets.

Others live in or upon the Water; as

Swan	Sea-mews
Bergander	Coots
Barnicle	Water-rails
Wild Geeſe	Sea-pies
Wild Duck	Puſiñs
Teal	Plovers
Widgin	Shell-drakes
Fly-duck	Moor-cocks
Shovelars	Moor-hens
Cormorant	Dob-chicks
Curtues	Water-crows
Gulls	Kings-fiſhers
Black Gulls	Water-ſnipes.

Of creeping Things, I know none but the Snail in our Country, which ſome eſteem not only for a Meat, but alſo for a Meat very reſtorative. And thus much of the kinds of Fleſh.

Now let us come, for Recreation's-ſake, to the Compariſon betwixt Fleſh and Fiſh, which of them is the more ancient, pure and wholeſome Meat for Man's Body; whereat perhaps both Butchers and Fiſh-mongers will be much pleaſed, and perhaps no leſs offended: but I will write what I have read, and leave the Determination to others that can better judge.

Whether Fleſh or Fiſh be the more ancient, pure, and wholeſome Meat.

The Carthuſian Monks to the preferring of Fiſh before Fleſh, uſe eſpecially theſe Arguments: Firſt, That Chriſt did feed moſt upon it; for we never read but once that he did eat Fleſh; but that he did often eat Fiſh is proved by many Places, namely, *Mat.* xv. *Luke* v. 9. *Mark* vi. 8. *John* vi. Furthermore he reſtrained by Name no kind of Fiſh from the *Iſraelites*, but divers kinds of Fleſh; which ſheweth that Fiſh is the cleaner, purer, and more holy Meat; for the Actions of Chriſt ſhould be our Inſtruction, and his Works our Imitation. Thus much ſaid *Baldwin* Archbiſhop of *Canterbury*, of whom *Rainulphres* writeth this Story. When *Baldwin* was choſen Archbiſhop of *Canterbury*, he ſwore, that from the Time of his Inſtalment to his Dying-day, he would never eat Fleſh; whereby his Body was ſo decayed, that he fell into a Conſumption. An old Woman meeting him on the Way, as he was carried in an open Horſe-litter, called him Liar to his Face: whereof being reproved by ſome of his Followers, Why, ſaid ſhe, do you rebuke me? Doth he not lie, for ſaying that he never ate Fleſh ſince his Inſtalment, when his Face ſheweth that he ſurpaſſed the Savages in eating his own Fleſh? For indeed, by ſuperſtitious obſerving of his Vow, he became an Anatomy, and lived as a Cypher amongſt Men.

But to anſwer the Carthuſians Arguments, I ſay this; That Chriſt, in the Places of Scripture cited before, aſked his Diſciples what Meat they had? and

and they answered, None but a few Loaves and a few Fishes; wherewith he satisfied himself and his Disciples, and above five thousand Persons at one time: Neither is it to be doubted if they had had Flesh, but he would have fed the People with that: for it was his Property, which every Man ought to follow, to eat with Thanksgiving of that which was set before him, were it Flesh or Fish; as no doubt he did at the Marriage in *Cana*, in *Lazarus*'s House, and the House of *Zaccheus*, and at the Feast of the Passover, which albeit, for ought we read, he did but once celebrate; yet Reason and Religion teach us, that according to the Commandment of God, he did every Year celebrate it before, since the time of his Childhood; else the *Jews* would have accused him as a Transgressor of the Law, and by Justice have cut him off from amongst the People: but as he submitted himself to Circumcision (being then one of the Sacraments of the Church) so questionless after the Years of Discretion, he did yearly eat of the Paschal Lamb (for he came not to break any Law given by *Moses*, but to fulfil it) which cannot be fewer than five or six and twenty times at the least. As for the other Argument taken from the restraining of certain Beasts and Birds by Name, and that no Fish by Name is there forbidden (saving *Baldwin* his Grace's Reverence) it is a Lie: For when God generally forbiddeth the *Israelites* to eat of any Fish that wanteth either Fins (as the Poulp, Periwinkles, Lobsters and Crabs) or Scales, (as the Eel, Lamprey, Plaise, Turbot and Conger, *&c.*) doth he not expressly forbid them to eat of Poulps, Periwinkles, Lobsters, Crabs, Eels, Lampreys, Plaise, Turbot, and Conger, and a hundred Fish more wanting either Scales or Fins?

Fiſh is therefore no purer Meat than Fleſh, neither can a Carthuſian eat a Sole (being a Meat forbidden the *Iſraelites*) with a ſounder Conſcience than a piece of Beef or Swine's Fleſh.

Finally, where he ſaith that the Actions of Chriſt ſhould be our Inſtruction, and his Works our Imitation; Why do not thoſe fiſhy Friars eat Fleſh every *Monday*, and *Thurſday*, ſince Chriſt himſelf did ſo, whom we ought to imitate? But let theſe alone to the Conformity of their Church's Injunction, remembering alſo, with St. *Paul*, to abſtain from no Meats which God hath created for our Life and Health.

It is recorded by St. *Jerom* in his Epiſtles, that *Seneca*, upon a fooliſh Conceit, abſtained ſo long from Fleſh, and fed only upon Fruit and Fiſh, (infected perhaps with the Leaven of the *Egyptian* Prieſts) that when upon *Nero*'s Commandment he was to bleed to Death, there did not ſpring from him a Drop of Blood. The like is written of St. *Genoueſe*, the holy Maid of *Paris*, who, like the *Egyptian* Propheteſs, abſtained wholly from Fleſh, becauſe it is the Mother of Luſt: ſhe would eat no Milk, becauſe it is white Blood; ſhe would eat no Eggs, becauſe they are nothing but liquid Fleſh: Thus pining and conſuming her Body, both againſt Nature and Godlineſs, ſhe lived in a fooliſh Error, thinking Fleſh more ready to inflame Luſt than Fruit or Fiſh, the contrary whereof is proved by the Iſlanders, Greenlanders, Orites, and other Nations; who feeding upon nothing but Fiſh (for no Beaſt nor Fruit can live there for cold) yea, having no other Bread than is made of dried Stock-fiſh grinded into Powder, are nevertheleſs both exceeding lecherous, and alſo their Women very fruitful.

Yea,

Yea, *Venus*, the Mother of Luſt and Lechery is ſaid to have ſprung from the Foam of Fiſh, and to have been born in the Sea, becauſe nothing is more available to ingender Luſt, than the eating of certain Fiſhes and Sea-plants, which I had rather in this laſcivious Age to conceal from Poſterity, than to ſpecify them unto my Countrymen, as the *Grecians* and *Arabians* have done to theirs. What Nation more laſcivious than the fenny *Egyptians* and the *Pæonians?* yet their Meat was only Fiſh; yea, they fed their Horſes with them, as *Herodotus* writeth. Alſo in the Iſle of *Rhodes*, the Mother-ſeat of a ſtrong and warlike Nation, the People heretofore fed chiefly of Fiſh, abſtaining with ſuch a kind of Deteſtation from Fleſh, that they called the Eaters of it Savages and Bellies. And verily if a ſtrong, luſty and warlike Nation ſprang from the Eaters of Fiſh alone, why ſhould we deny that Fiſh is as much provoking to Venery, as any Fleſh. So then, I having fully proved that Fleſh is as lawful, as pure, and as holy a Meat as Fiſh; now let us try which of them is the more ancient and better Nouriſhment.

Did we but mark, ſaith *Plutarch*, the greaſy Foulneſs of Butchers, the bloody Fingers of Cooks, and the Smell of every Beaſt's Puddings and Offal; we muſt needs confeſs that every thing was eaten before Fleſh, which even ſtill we naturally abhor to ſee whilſt it is in killing, and few touch without loathing when it is killed. The *Indian* Philoſophers, called *Brachmans*, being at length induced to feed upon living Creatures, killed Fiſh for their Suſtenance, but abſtained from Fleſh. And tho' the *Babylonians* delighted much, after *Nimrod*'s

Ninrod's Example, in hunting and killing of wild Beasts; yet, (as *Herodotus* reporteth) they abstained from Flesh, and lived wholly upon Fruit and Fish.

For Answer of which Objections, I oppose to the *Babylonians*, *Abraham* and the holy Scriptures; which making mention of a Calf dress'd and eaten in *Abraham*'s House, before ever any mention is made of eating of Fish; it is very probable that Flesh was foremost, after the general Permission to eat both. To the *Indian* Sophisters I oppose *Pythagoras* and his Scholars, who being persuaded at length to eat of certain Beasts and Birds, utterly yet abstained from eating of Fish, perhaps upon these Causes: First, Because it is a cruel and unmanlike thing, to kill those Creatures which cannot possibly hurt the Inhabitants of the Earth. Secondly, What Necessity is there to use them, Nature having replenished the Earth with Fruit, Herbs, Grain, Beasts also, and Birds of all sorts? Thirdly, Had Fish been eaten first, no doubt it had been first eaten of the Islanders and Sea-borderers; but neither the Inhabitants of the *Hellespont*, nor the Islanders of *Phæacum*, nor the Wooers of *Penelope*, bringing all manner of Dainties to their Feasts, are ever read in *Homer* to have brought or eaten Fish: no, nor *Ulysses* his Companions are recorded to have made their Sea-provision of Fish, but of Flesh, Fruit, Salt, and Meal; neither used they any Hook to catch Fish withal, till they were almost famished for want of Victuals, as you may read at large in *Homer* his *Ulysses*, which is a manifest Argument that Fish was not used, or at least not eaten of, till Men were unfurnished of other Meats.

Laf-

Laſt of all, whereas *Plutarch* objecteth how loathſome a thing it is to ſee Butchers and Cooks ſprinkled with Blood in killing and dreſſing Fleſh: I anſwer him, That the Sight is not ſo loathſome to Nature, but to Niceneſs and Conceit: For what God permits to be eaten, Nature permits to dreſs and kill; neither rebelleth ſhe more at the Death of an Ox, than at the cutting down of Hay or Corn. Nay furthermore, ſince all was made for Man's Uſe, and Man for God, ſhe giveth us Liberty to kill all things that may make for the Maintenance of our Life, or Preſervation and reſtoring of our Health. *Hippocrates* moſt wittily having ſhewed, that ſome Men are deceitful by Nature, and that therefore Nature taught them the Art of making Dice (the Inſtruments of Deceit) he ſheweth conſequently, that becauſe Nature is provident for Men's Health, therefore ſhe hath likewiſe invented the Arts of building, plaiſtering, weaving and Tillage: wherefore, to imitate and urge *Hippocrates*'s Argument, if Nature has provided Fleſh and Fiſh (that a ſubſtantial, this a more light Nouriſhment for our Bodies) how ſqueamiſh ſoever we are to ſee them killed, yet it is no unnatural thing to ſee it, no not to do it ourſelves.

Concerning the laſt Queſtion, Whether Fleſh or Fiſh be the better Nouriſhment? I cannot anſwer better than as *Galen* did, being aſked the like Queſtion of Wine and Water: For as Wine is beſt for one Man, and Water for another; ſo likewiſe Fleſh is moſt nouriſhing to ſome Conſtitutions, and Fiſh to others. *Timothy* was young, but yet ſickly and weak ſtomached, his Youth required Water, but his Sickneſs Wine; wherefore *Paul*, like a good Phyſician, adviſed him to drink

no

no longer Water, but a little Wine for his Stomach's-ſake, and his often Infirmities. So likewiſe *Severus* the Emperor being ſick at *York* of a hot Gout, his Phyſicians forbad him all Fleſh, eſpecially of the ſtronger ſort; but he refuſing their Counſel, nouriſhed his Diſeaſe with forbidden Meats, and ſoon died. Contrariwiſe *Seneca* was forbidden by *Serenus* the Phyſician to eat any more of Fiſh, being too too wateriſh a Nouriſhment for his weak Body; which whilſt he refuſed to do, and forbore to eat Fleſh, his Blood was all turned to a gellied Water. So then in reſpect of particular Perſons, neither Fleſh nor Fiſh be of better Nouriſhment, but both alike; yet generally Fleſh ingendereth the better, purer, and more perfect Blood, as the very Colour and Face of Men which uſe either of them apart doth perfectly declare; and conſequently for ſound Men, it is and ought to be accounted the beſt Suſtenance.

CHAP. VIII.

1. *Of the Fleſh of tame Beaſts.*

VEAL.

CALVES Fleſh is of a temperate Conſtitution, agreeing with all Ages, Times, and Temperatures. Calves are either Sucklings or Wainlings: The firſt are of eaſier Digeſtion, making good Blood, and driving Choler from the Heart; ſo likewiſe are the Wainlings, but ſomewhat harder; either of them agree with hot and dry Perſons,

Persons, howsoever they are dress'd; but to flaggy and moist Stomachs, Veal is unwholesome unless it be dry roasted; for roasted Meats give dry Nourishment, and boil'd Meats moist, as *Galen* writeth.

The *Italians* are so in love with Veal, that they call Veal *Vitellam*, that is to say, their little Life; as tho' it gave not only Nourishment, but also Life to their dry Bodies: which albeit I confess to be true, by reason neither their Calves Flesh, nor their own Bodies, be so moist as ours; yet in our Country it falls out otherwise, through abundance of Moisture; so that howsoever sound Bodies do well digest it, yet languishing and weak Stomachs find it too slimy, and can hardly overcome it: Did we not kill them so soon as commonly we do, namely, before they be fully a Month old, they would give the more sound and wholesome Nourishment; for till they be five or six Weeks old their Flesh is but a gelly hardened; afterwards it is firm Flesh, void of superfluous Moisture, and most temperate of Constitution. Likewise in the Choice of Veal, the Bull Calf is thought the sweeter and better Flesh; whereas in all other Beasts, for the most part, the Female is preferred.

BEEF.

Ox Beef, the older it is after his full Growth, the worse it is, ingendering, as *Galen* dreamed of all Beef, Quartan Agues, Leprosies, Scabs, Cankers, Dropsies, Stoppings of the Spleen and Liver, *&c.* but whilst it is young, or growing forwards in Flesh and Fatness, it is of all Meats by Nature, Complexion and Custom, most nourishing

ing unto *Engliſh* Bodies, which may eaſily appear in the Difference of their Strength, and clean making, which feed chiefly upon it, and betwixt them that are accuſtomed to finer Meats. Chuſe we therefore the youngeſt, fatteſt, and beſt grown Ox, having a while firſt been exerciſed in Wain or Plough to diſpel his foggy Moiſture, and I dare undertake, that for ſound Men, and thoſe that labour or uſe Exerciſe, there is not a better Meat under the Sun for an *Engliſhman*; ſo that it be alſo corned with Salt before it be roaſted, or well and ſufficiently poudered before it be ſodden; for ſo is it cleanſed from much Impurity, and made alſo more ſavoury to the Stomach; but if it be over-ſalted, poudered, or dried, as commonly it happeneth in Ship Proviſion and rich Farmers Houſes, that keep Beef a whole twelve-month till they eat it, it is tough, hard, heavy, and of ill Nouriſhment, requiring rather the Stomach of another *Hercules*, who is ſaid to have fed chiefly of Bulls Fleſh, than of any ordinary and common Plowman. Wherefore howſoever we may taſte of it to bring on Appetite, let it be but a touch and go; for being eaten much and often, it will heat and corrupt our Blood, dry up our Bodies, choke the meſeraical Veins, and bring forth many dangerous inward and outward Griefs.

The *Romans*, when they firſt ventured to dreſs an Ox, (fearing belike what Event might follow the eating of an unknown Meat) roaſted the Ox all at once, and ſtuffed his Belly with all ſorts of ſweet Herbs, and good Fleſh that the Seaſon yielded, making no ſmall Pudding in his Belly, which the People called *Equum Trojanum*, *the Trojan Horſe*; becauſe it contained no fewer kinds of Meats than that did Soldiers; but had they

they known the wholeſomneſs of the Meat, and our manner of dreſſing, they needed not to have mingled ſo many Antidotes, and to have corrupted rather than corrected ſo good a Nouriſhment.

COW BEEF.

Cow Beef is ſuppoſed by the *Iriſh* People, and alſo by the *Normans* in *France*, to be beſt of all; neither do they account ſo much of Oxen, either becauſe they think them unperfect Creatures, or rather (as I take it) becauſe they know not how to uſe and diet them in the gelding. But were they as ſkilful in that Point, as alſo in the killing and dreſſing of Oxen, as was *Prometheus*, no doubt they would make higher Eſtimation of one Ox than of all the fat Cows in *Ceres*'s Stall.

Nevertheleſs I deny not, yea I affirm, with *Galen*, that a fat and young Heifer, kept up a while with dry Meat, will prove a convenient, temperate and good Nouriſhment, eſpecially if it be killed after the *French* Faſhion, as I ſaw the *Norman* Butchers kill them in our Camp, whilſt I lay there in Camp with that Flower of Chivalry the Earl of *Eſſex*. When the Cow is ſtruck down with the Ax, preſently they lay her upon her Back, and make a Hole about the Navel as big as to receive a Swan's Quill, through which the Butcher blows Wind ſo long, till the whole Skin ſwell round about like a Bladder, in ſuch ſort that the Beaſt ſeems of a double Bigneſs; then whilſt one holdeth the Quill cloſe and bloweth continually, two or three others beat the Cow as hard as they can with Cudgels round about; which beating never bruiſeth the Fleſh (for Wind is ever betwixt it and the Skin) but maketh both the Hide

Hide to prove better Leather, and the Flesh to eat better and tenderer than otherwise it would.

BULL BEEF.

Bull Beef, unless it be very young, is utterly unwholesome and hard of Digestion, yea, almost invincible. Of how hard and binding a Nature Bulls Blood is, may appear by the Place where they are killed; for it glazeth the Ground, and maketh it of a stony Hardness. To prevent which Mischief, either Bulls in old time were torn by Lions, or hunted by Men, or baited to death by Dogs, as we use them; to the Intent that violent Heat and Motion might attenuate their Blood, resolve their Hardness, and make their Flesh softer in Digestion. Bulls Flesh being thus prepared, strong Stomachs may receive some Good thereby, tho' to weak, yea, to temperate Stomachs it will prove hurtful.

LAMB's FLESH.

Galen, *Halyabbas*, and *Isaac*, condemn Lamb's Flesh for an over phlegmatic and moist Meat; breeding ill Nourishment, and through excessive Watterishness slipping out of the Stomach before it be half concocted: in cold Stomachs it turns all to Slime, in a hot Stomach it corrupts into Choler; in aged Persons it turns to Froth and Phlegm; in a young Person, and temperate, it turns to no wholesome Nourishment, because it is of so flashy and moist a Nature: all which I confess to be true in sucking Lambs, who the nearer they are killed to their Birth-day the worse they are; but when they are once weaned, and have fed half a Year upon

pon ſhort and tender Graſs, I think that of all ther Fleſh it is ſimply the beſt, as I will prove y divine and human Reaſon: For as in the New Teſtament, the Lord's Supper materially conſiſteth of two ſuch things, as there cannot be any Drink or Meat deviſed more comfortable nor more ſtrengthening to the Nature of Man, namely, Bread and Wine; ſo likewiſe the bleſſed Sacrament of the Old Teſtament could not conveniently be ſo well expreſſed as in the eating of hat which was the pureſt, moſt temperate, and moſt nouriſhing of all Meats: And what Fleſh is hat I pray you? Veal, Pig, or Goats Fleſh? or he Fleſh of wild Beaſts? or the Fleſh of Birds? No, but the Fleſh of a ſound weaned Lamb of a Year old, whoſe Fleſh is neither too cold and moiſt, as is a Suckling's; nor too dry, and hot, is when it hath Strength to know the Ewe; but of a moſt temperate Conſtitution, fitteſt to reemble the thing ſignified, who is of all other our beſt Nouriſhment.

Philochorus is recorded to have made a Law hat the *Athenians* ſhould eat no more Lambs Fleſh; not becauſe they thought it too tender a Meat for Mens Stomachs, as ſome fooliſhly have conceived, but becauſe the People found it ſo wholeſome, pleaſant and nouriſhing, that every Man deſired it above all Meats; in ſuch ſort, that had not the eating of them been reſtrained by a ſevere Law, the whole Race of Sheep would have decayed amongſt them. Upon the like Reaſon *Valens* the Emperor made a Law, that no Veal ſhould be eaten; which was counted in old time a princely Meat (for always it was one Diſh at the King's Table in *Egypt*, tho' they never had but two) howſoever, through God's ſingular Bleſſing,

Bleſſing, it is an ordinary Meat amongſt us in mean Houſholds.

The beſt way to prepare Lamb's Fleſh is ſufficient roaſting, for boiling makes it too flaſhy and phlegmatic, and by over-roaſting the Sweetneſs thereof is ſoon dried up. Yea, all Muttor (contrary to the Nature of Pork, Pig, and Veal) ſhould rather be too raw than too much roaſted; according as the *Frenchmen* find by Experience, who ſlaſh and cut a Giggot of Mutton upon the Spit, and with the bloody Juice thereof (tempered with Crumbs of Bread and a little Salt) recover weak Stomachs and Perſons conſumed. Wherefore howſoever ſome naturally abhor it (as my honeſt Friend *Signior Romano*) and ſtrong Stomachs prove better with harder Meat; yet without all Queſtion, a Lamb choſen and dreſs'd in manner aforeſaid, is for moſt Men a very temperate, nouriſhing and wholeſome Meat, agreeing with all Ages, Times, Regions and Complexions.

Arnoldus Freitagius, in his natural Hiſtory, ſaith, that the hinder Quarters of a Lamb being drawn with Roſemary and Garlic firſt ſteept in Milk, and moderately roaſted at the Fire, is a Meat moſt acceptable to the Taſte, and alſo profitable to moiſt Stomachs, for which it is elſe commonly thought to be hurtful. Alſo he aſſureth, that Lamb's Fleſh, being well beaten with a Cudgel before it is roaſted, eateth much better, and is far wholeſomer; which I leave to be judged by the Cook's Experience.

MUTTON

MUTTON.

Mutton is ſo generally commended of all Phy-
ians, if it be not too old, that it is forbidden to
Perſons, be they ſick or ſound. The beſt
utton is not above four Years old, or rather
t much above three; that which is taken from
ſhort, hilly, and dry feeding, is more ſweet,
ort and wholeſome, than that which is either
l in rank Grounds, or with Peaſe-ſtraw (as we
rceive by the Taſte) great, fat, and rank fed
eep, ſuch as *Somerſetſhire* and *Lincolnſhire* ſend-
up to *London*, are nothing ſo ſhort and plea-
t in eating as the *Norfolk*, *Wiltſhire*, and *Welch*
utton; which being very young, are beſt roaſt-
; the elder ſort are not ſo ill being ſodden with
gloſs, Borrage, and Parſley Roots.

Now if ſome ſhall here object, that gelding
l ſpading be unnatural Actions, and that Eu-
chs are ſubject to more Diſeaſes than perfect
en; inferring thereupon a Reaſon or Likeli-
od, that the like may be alſo in all gelded Ware,
d conſequently in Muttons) contrary to that
ich *Galen* hath affirmed; I will deny all their
ſitions upon good Grounds: For even Nature
h deprived ſome things of that which Gelders
away; and that Eunuchs are freed from many
ſeaſes (as Gouts, Baldneſs, Leproſies) where-
o other Men are ſubject, Experience in all
es truly avoucheth. Laſt of all, it is generally
feſſed of all ſkilful Shepherds, and namely by
rles Steven and *John Liebault*, that Ewes and
ms are ſubject to far more Maladies than Mut-
s, requiring greater Coſt, Care, Skill and
vidence, to maintain them in Health.

RAM's

RAM's FLESH *and* EWE's FLESH.

As for Ram's Fleſh and Ewe's Fleſh (that be
ing too hot and dry, this too excremental an
ſoon corrupted) I commend neither of them, eſpe
cially in this Country of ours, where there i
God be thanked, ſuch Choice of wholeſom
Weathers.

KID *and* GOAT.

As Lamb's Fleſh is lighter and moiſter tha
other Mutton, ſo is Kid more light and moi
than Goat's Fleſh; becauſe, as *Hippocrates* re
ſoneth, it is leſs bloody, and the Blood which
hath is very moiſt, liquid, and fine. The blac
and red Kids are better than the white; and th
younger they are (ſo they be above a Forthnig
old) the more wholeſome and nouriſhing they a
eſteemed. Their Fleſh is ſoon and quickly c
geſted, of excellent Nouriſhment, and reſtorati
after a great Sickneſs; eſpecially for young Perſo
and hot Stomachs, but naught for them which a
old and phlegmatic. It is better roaſted tha
ſodden, and the hinder parts are to be preferr
becauſe they are drier and leſs excremental. Th
are temperately hot and moiſt, whilſt they a
under ſix Weeks Age; for afterwards they gro
to ſuch Heat and Laſciviouſneſs, that, before th
are wained, they will after they have ſuckt, cov
their own Dam; after they are once waine
their Fleſh may be fit for ſtrong labouring Me
which would not ſo well brook a tender Suckling
but for the moſt part of Men it is unwholeſom
and of bad Juice.

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The old He-Goat is ſuitable to an old Ram, ſave that it is more tough, hard, and unpleaſant; his Fleſh is not to be eaten, till he hath been baited like a Bull to death; and when he is dead, you muſt beat the Fleſh in the Skin, after the *French* Faſhion of beating a Cow.

The She-Goat being young, is leſs hurtful; but an old She-Goat is worſe, and of a more ſharp and corrupt Juice; rather provoking Venery and Sharpneſs of Seed (as alſo the Male doth) than nouriſhing the Body.

A gelded Goat was unknown to ancient Phyſicians, but queſtionleſs it is the beſt next to a ſucking Kid; for it is more moiſt through abundance of Fat, and alſo of more temperate Heat, becauſe it wanteth Stones, in which I certainly believe a more violent Heat to be placed than in any part beſide: yea, whereas the Liver draweth only from the Stomach and Guts by the meſeraical Veins, and the Heart only from the Lungs and Liver, and the Brain from all three; the Stones have a Heat which draweth Seed from the whole Body, yea, from the Bones and Griſtles, as *Hippocrates* writeth, and Reaſon collecteth.

Furthermore the tolerable Smell which a gelded Goat hath, ſheweth that his Fleſh is far ſweeter; but He-Goats and She-Goats are ſo rank, that a Fencer of *Thebes* feeding much of them, no Man could endure his Sweat. Alſo the chief Prieſt of *Rome* did never ſo much as touch them, ſaith *Plutarch*, becauſe they are ſubject to the Falling-Sickneſs; letcherous in Life, and odious in Smell.

PIG, SOW, BOAR, *and* HOG.

Pig's Fleſh, by a long and bad Cuſtom, is ſo generally deſired and commended, that it is credibly, tho' falſly, eſteemed for a nouriſhing and excellent good Meat: Indeed it is ſweet, luſcious, and pleaſant to Wantons, and earneſtly deſired of diſtempered Stomachs; but it is the Mother of many Miſchiefs, and was the Bane of mine own Mother. A ſucking Pig's Fleſh is the moiſteſt Fleſh ſimply of all other, ingendering Crudities, Palſies, Agues, Gouts, Apoplexies, and the Stone, weakening the Memory (for it is moiſt in the third Degree, procuring Fluxes of the Belly, and ingendering moſt viſcous, flaſhy and corrupt Humours. Their Fleſh is hardly digeſted of a weak Stomach, and their Leather Coat not eaſily of a ſtrong. The younger they are, the worſe they are; yet ſome venture upon them, yea, covet them, e'er they be eight Days old: yea, the *Romans* Delicacy was ſuch, that they thought them dainty Meat, being taken Blood and all out of the Sow's Belly e'er ſhe was ready to farrow, eating them, after a little bruiſing in the Blood, no leſs greedily than ſome do the Pudding of a bruiſed Deer. We do well in roaſting our Pigs at a blazing Fire, ſprinkling them with Salt on the Outſide; but if we ſtuft their Bellies with a good deal of Salt as well as Sage, and did eat them with new Sage, Vinegar and Salt, they would be leſs offenſive.

The *Danes*, I remember, when I was at *Elſemore*, draw them with Garlic, as the *Frenchmen* do with Lard, which is no ill Corrector of their Slimineſs

Slimineſs and viſcous Humour. The Boar Pig is not preferred before the Sow Pig, becauſe it is ſtrong and rank.

Boar's Fleſh, I mean of the tame Boar, is never good but when it is brawn'd; which though *Pliny* avoucheth to be firſt invented by *Servillus Rullus*, yet by *Plautus* it ſeemeth to be a more ancient Meat.

The beſt Way of brawning a Boar is this of all other, which I learned firſt of Sir *Thomas George*, and ſaw practiſed afterwards to good purpoſe. Shut up a young Boar, of a Year and a half old, in a little Room in Harveſt-time, feeding him with nothing but ſweet Whey, and giving him every Morning clean Straw to lie upon, but lay it not thick; ſo before *Chriſtmas* he will be ſufficiently brawned with continual lying, and prove exceedingly fat, wholeſome and ſweet: As for the common Way of brawning Boars, by ſtying them up in ſo cloſe a Room that they cannot turn themſelves round about, and whereby they are forced always to lie on their Bellies, it is not worthy of Imitation; for they feed in Pain, lie in Pain, and ſleep in Pain; neither ſhall you ever find their Fleſh ſo red, their Fat ſo white, nor their Liver ſo ſound, as being brawned otherwiſe accordingly, as is before rehearſed. After he is brawned for your turn, thruſt a Knife into one of his Flanks, and let him run with it till he die: others gently bait him with muzzled Dogs. The *Roman* Cooks thruſt a hot Iron into his Side, and then run him to death, thinking thereby that his Fleſh waxed tenderer and his Brawn firmer.

Sow's Fleſh is reckoned of *Iſaac*, *de diæt. partic.* to ingender good Blood, to nouriſh plentifully, yea, to be reſtorative if it be young. But an old

Sow breedeth ill Juice, is hardly concocted, and begetteth moſt viſcous Humours. The *Heliopolitans* abſtained from Sow's Fleſh of all others; Firſt, Becauſe, contrary to the Nature and Courſe of all other Beaſts, ſhe admits the Boar not in the Full, but in the Wain of the Moon. Secondly, they demand, How can her Fleſh be wholeſome, whoſe Milk being drunk, filleth our Bodies full of Leproſy, Scurf, Tetters and Scabs? Yea, a Sow is one of the moſt filthy Creatures in the World; her Belly is never void of Scurf, her Throat of kernelly Apoſtems, her Brain ſo heavy and moiſt that ſhe cannot look up to Heaven; or rather ſhe dare not, being the Rooter up, and ſo bad an Inhabitant of the Earth. Nevertheleſs I am of *Iſaac*'s mind, that a young Sow kept long from the Boar, ſweetly dieted with Roots, Corn, and Whey, and kept from filthy feeding and wallowing, may be made good and tolerable Meat for ſtrong Stomachs, after it hath been powdered and well roaſted.

PORK *and* BACON.

Now concerning Pork and Hog's Fleſh made of a ſpaded Sow, or a Hog gelded, verily let us ſay thereof, as *Theon* ſaid of all ſorts of Swine, if it be not good for Meat, wherefore is it good? His Cry is moſt odious and harſh, his Smell loathſome, his very Shape deteſted: at home he is ravening, in the Field rooting, and every where filthy, foul, unhappy, and unprofitable. All which Hurts he recompenceth in this only one, that of all other Beaſts, if *Galen* be not deceived, he moſt nouriſheth, eſpecially if he feed abroad upon ſweet Graſs, good Maſt and Roots; for that which is

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Penn'd up and fed at home with Taps-drappings, Kitchen-offal, four Grains, and all manner of Draff, cannot be wholeſome.

In *Pliny*'s time they were ſo far from fatting them with ſuch Refuſe, that, conſidering they were to be eaten of themſelves, Men uſually fatted their Hogs with Milk and Figs. But ſince that Courſe is more chargeable than neceſſary for *Engliſhmen*, either let their Hogs feed themſelves fat abroad with Graſs and Maſt, or at home with only ſweet Whey and a little ground Corn, than which they cannot have a more ſweet Meat.

Furthermore, to uſe *Galen*'s Encomium or Praiſe of a Hog (whereby you may ſwear he was no *Jew*, nor *Lopus* no good Phyſician) howſoever nothing leſs reſembleth a Man than a Hog in his Outwards, yet inwardly no Creature reſembleth him more; for the Colour and Subſtance of his Fleſh, the Shape, Figure, Connexion, Suſpenſion, Proportion, and Situation of his Entrails, differ little or nothing from Man's Body; and beſides that, when he is of a juſt Growth, his Temper is alſo moſt like to ours. Thus much out of *Galen* for the Praiſe of Pork; whom, albeit *Realdus Columbus* and *Veſalius* do oppugn in their Anatomies concerning the Likelihood of a Man's and a Hog's Entrails; yet none hitherto denied Pork to be a temperate Meat, being corned and roaſted, or ſodden after it hath been well powdered. Nevertheleſs, to yield mine own Opinion, I eſteem it (by *Galen*'s Leave) a very queaſy Meat, howſoever it be prepared, and to have in itſelf always, *flatuoſum chacochymicum & febrile quid*. For if you eat it freſh, it is as dangerous as freſh Sprats to an aguiſh Stomach; if you eat it corned, yet is it of groſs Juice and

ſpeedy Corruption, unleſs by Muſtard and Sorrel Sauce it be corrected: if it be ſodden and powdered, green Sauce made of Sorrel is to be eaten with it, both to cool the fiery Nature of the Salt, and alſo to qualify the Malignity of the Fleſh itſelf: If it be ſalted and made into Bacon, how hard is it to be digeſted in moſt Mens Stomachs, either boiled or fried? Yea, the *Caretans* of *Spain*, whom *Strabo* writeth to be the beſt Makers of Sauſages and ſalt Meats in the whole World, and the *Normans* in *France*, whoſe Bacon Flitches and Jambons *Varro* extolleth, could never ſo dry Bacon, or make Pork into ſuch wholeſome Sauſages, ſeaſoned with Pepper, Salt, and Sage, but that it needed a Draught of Wine more than ordinary to macerate and digeſt it in the Stomach. It is recorded that *Leo* the tenth, Pope of *Rome*, loved Pork ſo exceedingly, that he beſtowed above two thouſand Crowns a Year in Sauſages, mingling the Brawns of Peacocks with Porks Fleſh, Pepper, and other Spices, which were afterwards called *Leonis inciſia*, Leo *his Sauſages*. But when *Adrian* the ſixth his Succeſſor peruſed the Accounts, and found above ten thouſand Ducats ſpent by his Predeceſſor in that one Meat, he deteſted him (ſaith *Jovius*) as much dead, as he honoured him whilſt he was alive.

Finally, no Brawn, Pork or Bacon, ſhould be eaten without Wine, according to that old Verſe made in *Salernitan*'s School, which ſome no leſs account of than the Heathen did of *Apollo*'s Oracles.

Eſt caro porcina ſine vino pejor ovina;
Si tribuis vina, tunc eſt cibus & medicina.

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As Mutton tough, Pork without Wine
Is not eſteem'd ſo good:
But if that Wine be drunk thereon,
'Tis Phyſic both and Food.

Or if Wine be ſcarce, drink after ſuch Meats a good Draught of your ſtrongeſt Beer well ſpiced with Ginger, and then labour it out, as Plowmen do; for eaſe after groſs Meats is very dangerous, but ſtrong Labour overcometh all things.

As for the Entrails of Hogs, and eſpecially the Horſelet, which *Publius Syrus* preferred before all Meats, I find them to be ſtopping, and of bad Nouriſhment; yet the Livers of Pigs are counted nouriſhing, but their Lungs are wateriſh and very phlegmatic.

CHAP. IX.

Of the Fleſh of wild Beaſts, or Veniſon.

WILD BOAR *and* WILD SOW.

OF all Veniſon, *Hippocrates* moſt commendeth the Fleſh of a wild Sow, becauſe it is not only an excellent nouriſhing and ſtrengthening Meat, but alſo medicinal to keep us from Coſtiveneſs. Reaſon teacheth us, that it is far above tame Pork or Swine's Fleſh; Firſt, Becauſe it feeds more purely: Secondly, Becauſe it hath not Meat brought to hand, but gets it by travail, and hath choice of Diet to feed whereon it liſteth. Thirdly, It is not penn'd up, as commonly our

Swine be, in a little close and stinking Stie, but enjoyeth the Benefit of a clear Air, which clarifieth Blood as much as any Meat can augment it. It is a rare Meat in *England*, and found only, as I have been informed, in my Lord *Latimer*'s Woods, who took great Pleasure in hunting them, and made also wild Bulls of tame ones, as our Forefathers, more wisely, made tame of wild.

If they be young, fat, fully grown, and taken in Chase, in the Winter-time, presently after Mast is fallen, they are unfit for few Mens Stomachs, being thus prepared as I have seen them dress'd in High *Germany*. First, After the Flesh is throughly cold, parboil it in *Rhenish* Wine, wherein ripe Juniper-Berries were sodden: then having taken it out and sliced it, season every Slice or Cut thereof with Pepper, Salt, Cloves, Mace, Ginger, and Nutmegs, of each a sufficient Quantity: last of all make it in Paste, with good store of sweet Butter, and it will prove a most excellent Meat to be eaten cold.

Wild Calves are common in *Wales* upon the Mountains, whence one was brought this last Christmas to *Ludlow* Castle, where I did eat of it roasted and baked; and by Taste I find it more firm and dry, and by the Effects of Digestion, more wholesome and passable than our ordinary Veal.

RED *and* FALLOW DEER.

Now concerning Deer's Flesh, which *Isaac* in his old Age so much longed for, some imagine it to be the worst Meat of all others, and some conceive it to be the best. *Galen* numbereth it amongst hard, melancholic, and gross Meats, com-

comparing, yea, almoſt preferring Aſſes Fleſh before it; aſcribing alſo unto it ill Concoction, ill Nouriſhment, Stoppings, and Quartan Fevers. *Roger Bacon* thinks it one of the beſt Meats, if it be ſo young that we can digeſt it: For, ſaith he, *Quod diu ſemetipſum, alios illud diu conſervare poteſt: That which long liveth by its own Nature, maketh alſo others to live long.* But by his leave, we may then feed better upon Ravens than Capons, for theſe never live above ſeven Years, and a Raven liveth to nine hundred Years, if *Virgil* be not deceived.

Plutarch thinketh Deer an unwholeſome Meat, becauſe it is of a cold and melancholic Conſtitution. And how proveth he that? Forſooth, 1. Becauſe he is fearful. 2. Becauſe if he were of a hot Complexion, as the wild Boar is, his Tears would be ſweet, as his be; but the Tears of a Deer, and eſpecially of a Stag, are ſalt; *ergo*, he is of a cold and dry Conſtitution. But *Empedocles* was of founder Opinion, who aſcribeth all Tears to the working of Heat; for as Milk yeildeth Whey by ſtirring, churning and preſſing, ſo any violent Paſſion, be it Joy or Grief, Anger or Pity, churneth the Blood, ſtirreth the Humours, and preſſeth the Brain, whereupon Tears (the wheyiſh part of them all) muſt needs enſue. Furthermore they are thought to be unwholeſome, becauſe Bucks and Stags feed upon Snakes; yea, as an Aſs is to a Lion's Mouth, or Honey to Bears, or Flies to Martlets, ſo are Serpents to them a moſt deſired Meat; whereupon the *Grecians* call them ἐχεφόνους, Serpent-catchers. Might I be a ſufficient Arbitrator between two ſo learned Men, I would determine the Truth to be on either Side; for indeed young Veniſon, whilſt it is ſucking, is

very reſtorative; neither do I think old *Iſaac*, in his declining Age, to have delighted more in it in reſpect of Taſte, than in reſpect of Wholeſomeneſs and Goodneſs. Alſo a gelded Deer is neither too dry nor too cold, but of a temperate Conſtitution, and ſo void of ſuperfluous or excrementitious Humours, that his Horns never grow again after he is gelded, which *Ariſtotle* and all Philoſophers impute to Superfluity of Heat and Moiſture. Nay, young Bucks and Does, Hinds and Stags, whilſt they are in ſeaſon, are a wholeſome and delicate Meat, breeding no bad Juice of themſelves, yet bearing often the Faults of bad Cooks, who know not how to dreſs or uſe them aright, but more often the deſerved Reproaches of greedy Gourmands, that cannot moderately uſe the good Creatures of God, either eating Veniſon when they ſhould not, or more liberally and uſually than they ſhould. The *Italians* alſo have this Opinion of Veniſon, that eaten in the Morning, it prolongeth Life, but eaten towards Night, it haſteneth Death. Contrariwiſe old Veniſon indeed is dry, and perhaps too cold likewiſe; full of groſs, clammy, and incorrigible Humours: ſo that the ſame Meat may be wholeſome at ſome Age, in ſome Times, and for ſome certain Complexions, which otherwiſe in contrary Circumſtances is unwholeſome; yet is it never ſo precious as that a Man ſhould venture his Life to get it by Stealth, as many do, and have done in Noblemens Parks, yea, perhaps in their Princes Foreſts and chief Chaſes.

Cardan affirmeth, that Bucks and Does have no Galls in their Bodies, which is rather a Sign of good Temperature and Lightneſs, than of any dull, dry, or heavy Meat. This one thing only

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I will add, that Keepers of Parks, or at the leaſt their Servants and young Children, have, upon my Knowledge, fed all the Year long of little Meat elſe, and yet remained as ſtrong, healthful and active, as any Perſons could be. Finally, Admit Deer be dry, doth not Butter amend them? Suppoſe they be cold, doth not Pepper and Salt, and baking, give them ſufficient Heat? Thus, howſoever it falleth out, they are either by Preparation (which none can deny) or by Nature (as I verily believe) a good Nouriſhment, ſo that they be choſen in their due Seaſon, juſt Age, and moderately fed upon: neither have we any Reaſon from their Unwholeſomneſs to diſpark our Parks, or to cut down Foreſts provided for their Succour; nay, rather, we ought to cheriſh them for the Maintenance of Hunting, whereunto if young Gentlemen were addicted, as their Fathers were heretofore, they would be more ready (whereof Hunting is a Reſemblance) to warlike Purpoſes and Exploits.

ROEBUCK *and* CAPREOL.

But of all Veniſon, Roebuck and Capreol beareth away the Bell; for whereas the forenamed Beaſts are diſcredited for their Groſſneſs of Blood, the Capreol's Blood is exceedingly fine, through his ſwift running, and continual friſking and leaping from Place to Place, whereby his Pores are ever opened, and all bad Humours conſumed by Exerciſe, ſo that the very Smell of his Fleſh is not heavy nor fulſome, as in other Deer, but fragrant, quick and delightful; neither hath his Fleſh the ordinary Taſte of Veniſon, but a peculiar and more pleaſant Taſte; neither lieth it heavy upon any Stomach, but is digeſted as ſoon as Kid, curing

alſo (as *Iſaac* writeth) the Falling Sickneſs, Cholic, Dropſy, and abundance of Phlegm collected in any part. It is permitted to all indifferent Stomachs, and forbidden only to Children, choleric Conſtitutions, lean and conſumed Bodies, ſhrunk Sinews, and burning Agues. The Alps are full of them in High *Germany*, and ſome of our Mountains of *Wales* are not without them. They are good roaſted, ſodden, or baked as Red Deer; but you need not to pepper or ſalt them half ſo much, for their Fleſh, even when they are old, is eaſily digeſted, and ſcarce needeth a Cup of Wine, which other Veniſon neceſſarily requireth, to haſten their Concoction. Furthermore, where all kinds of other Veniſon are not good but at certain Seaſons, yet the Capreol is never out of Seaſon, being alike wholeſome in Summer and Winter, and alike toothſome, as the Borderers of the Alps do beſt know, and our own Countrymen might perceive if they made Trial.

HARES.

Hares or Leverets, the beloved Meat of *Alexander Severus*, taken in hunting, roaſted with freſh Lard, and eaten with Veniſon-Sauce, cannot offend a reaſonable Stomach. *Galen* ſaith, that the Fleſh of a Hare prevents Fatneſs, cauſeth Sleep, and cleanſeth the Blood: Howbeit, in another Place he ſaith, that it breedeth groſs Blood and melancholic Humours, which unleſs he underſtand only of old, lean, and unſeaſonable Hares, Experience itſelf will overthrow him: For take a young Leveret, and let it blood as you do a Pidgeon, the Fleſh of it will be very white, tender, and well reliſhing; yea, little inferior to a Mid-

ſummer

ſummer Rabbit: yet I deny not, with *Hippocrates*, that it dryeth more than ordinary Meats; for it provoketh much Urine, and ſo accidentally moiſteneth little, tho' it be moiſt enough of its own Nature.

Piſſanellus writeth, and the *Italians* generally believe it, that eating of much Hare's Fleſh maketh a Man fair and merry ſeven Days after: for which Purpoſe, perhaps, they were ſo much in requeſt amongſt the *Romans*, who fattened young Hares in Clappers, as we do Cunnies, finding them ſo dieted to be a delicate and wholeſome Meat. Tame Hares ſo prepared are good at all times, but wild Hares are beſt and fatteſt in the hardeſt time of Winter. Certain it is, that much eating of Hares Fleſh procureth Leanneſs, becauſe it is very diuretical; and common Senſe teacheth, that a Man piſſing much cannot be fat, becauſe the wheyiſh part of Blood, called of *Hippocrates* τροφῆς ὄχημα, *the Sledge of Nouriſhment*, is ſooner expelled than it can carry Nouriſhment throughout the Body. The Nether *Germans* hang their Hares ſix or ſeven Days in the cold and ſhadowy Air before they flay or dreſs them, whereby they prove exceeding tender, tho' a Night or two Nights hanging were ſufficient. We do uſually boil the foreparts in Broth, and roaſt only the hinderparts; and not without Reaſon: for as in Kid and Lamb the hinderparts are drieſt, and therefore we ſeethe them, the foreparts over-moiſt, and therefore we roaſt them; ſo contrariwiſe a Hare is drieſt before, and moiſteſt behind.

Now concerning ſuch Medicines, as *Matthiolus* avoucheth to be taken from a Hare's Harſelet, from his Skin, Gall, Kidneys, Bones, Stones, Hair,

Hair, Blood, and Dung, I think it impertinent to the Treatiſe of Diet, which ſheweth not how to give Medicines, but to uſe Nouriſhments.

CUNNIES.

It is not to be thought ſtrange that *Hippocrates* and *Galen*, and all the *Grecians*, wrote ſo little of Cunnies, which with us, above all other Nations, are ſo common a Meat; for as *Ithaca* never bred nor foſtered them, ſo in all *Greece* they hardly lived. Here, Thanks be to God, they are plentiful, in ſuch ſort that *Alborne* Chaſe affordeth above a hundred thouſand Couple a Year, to the Benefit of good Houſe-keeping, and the Poor's Maintenance.

Rabbit-ſuckers are beſt in *March*, agreeing as well with old, melancholic, dry, and weak Stomachs, as diſagreeing with ſtrong and moiſt Complexions. A Midſummer Rabbit's Fleſh is leſs moiſt and more nouriſhing; but a Michaelmas or Winter Rabbit is of firm, wholeſome, temperate, and moſt laudable Fleſh; beſt roaſted, becauſe their nouriſhing Juice is ſoon ſoaked out with the leaſt ſeething, making good Broth and bad Meat. Chuſe the Female before the Male, the fat before the lean, and both from out a chalky Ground and a ſweet Layer.

HEDGE-HOG.

When I conſidered how cleanly the Hedge-hog feedeth, namely, upon Cow's Milk, if he can come by it, or upon Fruit and Maſt; I ſaw no reaſon to diſcontinue this Meat any longer upon ſome fantaſtical Diſlike, ſince Books, Nature and

Expe-

Experience hath commended it unto us: For as *Martial* made Hare's Fleſh the daintieſt Diſh of the *Romans*, ſo in *Hippocrates*'s time the Hedgehog was not of the leaſt account among the *Grecains*, which he commendeth for an excellent Nouriſhment, were it not ſomething too moiſt and diuretical. Nay, as ſome affirm, it nouriſheth plentifully, procureth Appetite and Sleep, ſtrengtheneth Travellers, preſerveth Women with Child from miſcarrying, diſſolveth Knots and kernelly Tumors, helps the Leproſy, Conſumption, Palſy, Dropſy, Stone, and Convulſions; only it is forbidden unto melancholic and phlegmatic Perſons, and ſuch as are vexed with Piles or Hæmorrhoids.

SQUIRRELS.

Squirrels are much troubled with two Diſeaſes, Choler and the Falling-Sickneſs; yet their hinderparts are indifferent good whilſt they are young, fried with Parſley and Butter: but being no uſual nor warrantable good Meat, let me ſkip with them and over them to another Tree; for it is time to write of the winged Nation, which promiſes us a ſecond Courſe of more dainty, I will not ſay of more wholeſome Meats. Neither ſhall I diſcourſe of Aſſes Fleſh, which *Mæcenas* ſo highly loved, that all *Italy* was too little to find him Aſſes enough; nor of Horſe-fleſh, for longing after which *Gregory* III. excommunicated the *Germans*; nor of Foxes Fleſh, which the *Vandals* eat for reſtorative; nor of Lions Fleſh, wherewith *Achilles* was dieted in his Pupillage; nor of Bears Fleſh, which the *Moſcovite* calls his great Veniſon; nor of Apes Fleſh, tho' it moſt reſembleth a Man, which the *Zygantes* in *Africa* highly eſteem

and

and eat of in their ſolemn Feaſts; nor of Lizards, Tortoiſes, or any other four-footed Beaſts; nor of Mans Fleſh, albéit the Cannibals praiſe it above all other, as *Oſorius* writeth: And *Cambletes* King of *Lydia*, having eaten of his own Wife, ſaid, he was ſorry to have been ignorant ſo long of ſo good a Diſh. As for the Fleſh alſo of young Puppies, commended of *Hippocrates* and afterwards of *Galen*, howſoever in the Iſles of *Corſica* and *Malta* they are ſtill eſteemed as good Meat; yet *Cardan* ſaith in his Hiſtory, that they made the People like to Dogs, that is to ſay, cruel, ſtout, raſh, bold, and nimble. Wherefore leaping over theſe inſolent and bad Meats, which neither Uſe nor Reaſon hath confirmed, I now come to treat of Birds and Fowl, and then of Fiſh, and the Fruits of the Earth, and Waters, according to my firſt Diviſion.

CHAP. X.

Of the Fleſh of Tame Birds.

THAT the Fleſh of tame Fowl nouriſheth more than wild Fowl, *Iſaac* the Phyſician proveth by three Arguments. *Firſt*, Becauſe they are more uſually eaten of, and ſo by Cuſtom (a ſecond Nature) made more agreeable to our Stomachs. *Secondly*, Whereas other Birds fly from us, and are not got without Coſt and Travel; Nature hath cauſed tame Birds to converſe with us, and to offer themſelves, as it were, to be killed at our pleaſure; which verily ſhe would never

ever have done, had they been of a ſmall or a ad Nouriſhment. *Thirdly*, Wild Fowl, for the oſt part, eſpecially ſuch as fly far for a little leat, and truſt more to their Wings than their eet, tho' they are more light in Digeſtion, beauſe they are of a more ſpirituous and airy Subtance; yet they are not of ſo abundant Nouriſhnent as tame houſhold Birds, which feed not at andom of what they can get, but of good Corn, uch as Men themſelves eat, and therefore moſt t to nouriſh Man.

Now of all kind of Fowl, remember that the oungeſt is tendereſt and lighteſt; old Birds Fleſh heavieſt; but they which are proceeding to their ull Growth are moſt nouriſhing; for ungrown Birds, and much more Neſtlers, give but a weak, hin, and gelly-like Subſtance, old Birds are tough nd dry; thoſe which are almoſt fully grown are f a more fleſhy and firm Nature.

Furthermore all Birds feeding themſelves abroad at with wholeſome Meat, are of better Nouriſhnent than ſuch as be cramm'd in a Coop or little ouſe: for as Priſoners ſmell of the Goal, ſo do hey of their own Dung.

And thus much generally of Birds. Now let is come to every Particular.

PULLI GALLENACEI.

Chickens, ſaith *Avicen*, are ſo pure and fine a Meat, that they ingender no Excrements in our Bodies, having in themſelves no illaudable Subtance: Wherefore *Caius Famius* being ſick of a burning Fever which had almoſt conſumed all his Fleſh, was adviſed by his Phyſicians to eat of no other Meat than Chickens, whereby he recovered his

his Conſumption; and the eleventh Year after the ſecond *Carthaginian* War, made a Law, that nothing but Chickens or young Pullits fed in the Camp ſhould be brought to him at his Meals. The young Cockrels are counted the beſt in this kind, being of all Fleſh the moſt commendable, nouriſhing ſtrongly, augmenting Seed, and ſtirring up Luſt: For which Purpoſe, *Boleſlaus* Duke of *Sileſia* did eat thirteen Cock-chickens at a Meal, whereof he died without having his Purpoſe fulfilled, becauſe he knew not how to uſe ſo wholeſome a Creature.

We do not amiſs in *England* to eat ſodden Chickens and Bacon together; for if they were eaten firſt, and Bacon after, they would overſoon be digeſted; and if they were eaten after Bacon, they would be corrupted: but they are beſt being roaſted, becauſe they are a moiſt Meat; and if they be ſauced with Sorrel and Sugar, or with a little Butter and Grape-Verjuice, they are a moſt temperate Meat for weak Stomachs, as *Platina* and *Bucinus* ſet down; for no Man I think is ſo fooliſh as to commend them to Plowmen and Beſomers. White Chickens are found by Experience to be hardeſt of Digeſtion, as *Gilbert* our Countryman writ a great while ſince: yet *Grinnerius* preferreth them for hectic Perſons, becauſe they are coldeſt and moiſteſt of Complexion. They are all beſt in Summer, as contrariwiſe Pullets and Hens be beſt in Winter. Cock-chickens are beſt before they crow loud, Hen-chickens before the Cock offereth to tread them.

GALLI.

GALLI.

Cock's Fleſh, the more old it is, the leſs it nouriſheth; but if they be young, and kept from their Hens, and dieted with white Bread and Milk, or Wheat ſteept in Milk, they recover Men out of Conſumptions and hectic Fevers, and then their Stones, Livers and Loins, are of excellent good Nouriſhment; being ſodden they are nothing worth, for their Goodneſs is all in the Broth: as for their Fleſh, it is good for nothing but to dry and bind the Stomach. *Galen* ſaith, that as the Broth of a Hen bindeth the Body, and the Fleſh looſeneth the ſame; ſo contrariwiſe the Broth of a Cock looſeneth, and the Fleſh bindeth. They of the Game are eſteemed moſt wholeſome; called of the Romans, *Medici Galli*, Cocks of Phyſic, becauſe the Phyſicians moſt commended them: Amongſt which, if I ſhould prefer the *Kentiſh* kind for Bigneſs and Sweetneſs, I ſuppoſe no Injury to be done to any Shire of *England*. Chuſe the youngeſt, as I ſaid, for Nouriſhment: for if once he be two Years old, his Fleſh waxeth brackiſh, tough, and hard of Digeſtion, fitter to be ſodden in Broth for the looſening of the Belly, than any way to be dreſſed for Increaſe of Nouriſhment.

GALLINÆ.

Hens are beſt before they have ever laid, and yet are full of Eggs; they alſo are beſt in *January*, and cold Months, becauſe long Reſt and Sleep in the long Nights makes them then fatteſt. Their Fleſh is very temperate whilſt they are young

young, of good Juice, and large Nouriſhment, ſtrengthening natural Heat, ingendering good Blood, ſharpening a dull Appetite, quickening the Eye-ſight, nouriſhing the Brain and Seed, and agreeing with all Ages and Complexions; for they are neither ſo hot as to turn into Choler, nor ſo cold as to turn into Phlegm, nor ſo dry as to be converted into Melancholy, (and yet *Rhaſis* imagineth them to have a ſecret Property of breeding the Gout and Hæmorrhoids) but turn wholly or for the moſt part into Blood, making a lively Colour in the Face, and quickening both the Eye-ſight and every Senſe.

Pullets Fleſh, ſaith *Avicen*, helpeth the Wit, cleareth the Voice, and increaſeth the Seed, which is a manifeſt Argument that it nouriſheth greatly; which alſo *Galen* confirmeth by many other Arguments, but that Argument of increaſing Seed is the chiefeſt of all, Seed being the Superfluity or abundance of Nouriſhment. Hens Fleſh is ſweeteſt, when they are not too much fed, but dig out their Meat with their Heels in a clean Floor; for Exerciſe conſumeth the ſuperfluous Moiſture, which elſe cannot but make them more unpleaſant. Nevertheleſs the *Delians* uſed to fat them with Bread ſteept in Milk; and *Platina*, *Apicius*, and *Stendelius*, ſhew many ways to fatten them; but the beſt way is to let them fat themſelves with pure Corn caſt amongſt Chaff, that by Exerciſe of their Legs in ſhuffling and ſcraping they may make their Fleſh to eat better, and prove more wholeſome; and yet by your Leave, Mr. Poulterer, the fatteſt Hen or Capon is not wholeſomeſt, but that which is of a middle Fatneſs; for as in a Man too much Fatneſs is both a Cauſe of Diſeaſes, and a Diſeaſe itſelf, ſo falleth it out in

their

heir Bodies; and how can they be wholeome Meat unto others, when they are diſeaſed in hemſelves?

Of a black Hen the Broth is whiteſt, and of a lack Goat the Milk is pureſt: The moſt part of Hens and Hares are ſcurvy and leprous.

CAPI.

Capons of ſeven or eight Months Age, fattend in an open Air, on a clean Floor with pure Meat, are preferred by all Phyſicians, old or nodern, *Greeks* or *Latins*, before all Meats. And o ſay the Truth, what Diſh can any Cook's-ſhop ifford, that can be compared with a boil'd or oaſted Capon? which helpeth Appetite, openeth he Breaſt, cleareth the Voice, fatteneth lean Men, nouriſheth all Men, reſtoreth ſick Men, nurteth none but the idle, taſteth pleaſantly, digeſteth eaſily; which is alſo more ſolid than the leſh of Pullets, more tender than Cocks, more amiliar to our Nature than Pheaſants or Partridges; not ſo dry as a Cock, to be ſlowly digeſted; not ſo moiſt as a Chicken, to be ſoon corupted; but equally affected and tempered in all Qualities, ingendering much Blood, and yet unoffenſive, ingendering much Seed, without unatural Sharpneſs or Heat. Finally, the Fleſh of Capons is ſo mild, temperate and nouriſhing, that *Faventinus* fears not to make it the Ground of his eſtorative Electuary; yea, *Aloiſius Mundella* hinketh him to be deſperately conſumed, whom Capon-gellies and Culliſes cannot recover.

Concerning the Preparation of them, I commend them roaſted for moiſt Stomachs; but being boil'd with ſweet Marrow in white Broth, they

they are of ſpeedier, tho' not of ſtronger Nouriſh-ment. Now if a Capon be ſo wholeſome a Meat why ſhould we not alſo by ſtitching up ſome Veins or ſearing them in the Loins, try whether we may not likewiſe make Hen-caponets? which the *Italians* practiſe to good Purpoſe, and make them exceeding fat; but yet in *Piſanel*'s Judgment they eat too moiſt.

One Word more of the Etymology of a Capon which ſome derive from the *Engliſh* by an Irony *Capon*; becauſe he hath not his Cap on: others from the *Italian*, *Capone*, that is to ſay, *qua pone ſet it hither*, becauſe it is an excellent Diſh: but I like *Fritagius*'s Etymology beſt of all; *Caponem dicimus quaſi caput omnium.* We call it a Capon ſaith he in the *Latin*, becauſe it is *Caput omnium the Head or Chief of all other Meats.* And thus much of a Capon, whoſe Excellencies had the Heralds known when Dr. *Capon* bought his Arms of them, I ſee no Reaſon why they ſhould have preferred into his Scutcheons three Cocks, all being nothing equivalent to one Capon.

GALLI AFRICANI. MELEAGRIDES.

Turkies, tho' they be very hardly brought up and require great Coſt for their feeding, yet their Fleſh is moſt dainty, and worthy a Prince's Table. They were firſt brought from *Numidia* into *Turky*, and thence to *Europe*, whereupon they were called Turkies. There are ſome which lately brought hither certain chequer'd Hens and Cocks out of New *Guinea*, ſpoted white and black like a Barber's Apron, whoſe Fleſh is like to the Fleſh of Turkies, and both of them like the Fleſh of our

ens and Cock-chickens, but that they be two rts hotter and moister than ours. The young-, fatted in the Fields or at the Barn-door, kill- also in Winter rather than in Summer, and nged a Day and a Night before they be dress'd, wholesomest to be eaten, and of best Nourish-nt. Their Flesh recovereth Strength, nourish- plentifully, kindleth Lust, agreeth with every rson and Complexion, saving such as be of too t a Temper, or inclined to Rheums or Gouts; must be throughly roasted; and if it be sticked l of Cloves in the roasting, or when it is to be ked, which are the two best ways to cook a rkey, it will soak up the Waterishness, and ke it of speedier Digestion.

PAVONES.

Peacocks are, as Poets feign, the beloved Birds *Juno*; which none durst kill in old time, for r of that jealous and revengeful Goddess's Dis-asure. Among the Romans *Quintus Hortensius* the first that ever brought them to the Table, ose Commendation made them so desired, that hin a while a Peacock's Egg was sold for ten ces of Silver, and his Carcase for twenty times much. Afterwards *Marcus Lurco* seeing that and lean Peacocks grew to such a rate, he an to cramm them fat whilst they were young, gained thereby in a short time six thousand erces.

Leo X. that noble Epicurean Pope, made their wns into Sausages, allowing therefore every ir many hundred Ducats. It is strange what *Austin* writes of Peacock's Flesh, namely, in a twelve-month it corrupteth not after it

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is dreſs'd: Nay, *Kiranides* avoucheth, that Peacock's Fleſh will not putrefy in thirty Years but remaineth then as ſound and ſweet as if it ha been new killed; which whether it proceed of th Toughneſs and Sinewy Conſtitution, or the feed ing upon Serpents, as ſome imagine, I will nc now determine: This I only obſerve, that bein once above a Year old, their Fleſh is very harc tough and melancholic, requiring a ſtrong Stc mach, much Wine, and afterwards great Exer ciſe to overcome it. It is very ill for them tha are moleſted with the Hæmorrhoids, and ſuch a live ſlothfully.

Concerning their Preparation, *Galen* appointet them to hang upon a Hook fifteen Days, but *Ha liabbas* twice fifteen before they are dreſs'd. Th *Italians*, after they are drawn, ſtuff their Bodi full of Nettles, which ſofteneth the hardeſt Cheeſ being laid amongſt them, and then they eithe bury it in Sand, or hang it in a cold dry Place with a great Weight at his Heels, and ſo within Forthnight it becomes very tender.

Plutarch reports out of his Countrymen's E periments, that an old Cock, or an old Peacoc or any hard Fleſh, hanging but one Night on Fig-tree, waxeth very tender by Morning; othe aſcribe as much to the hanging of them upon brazen Hook, which I permit to Trial, and will both as true in effect as the Reaſons why th ſhould be ſo are learnedly diſputed. As for your Peacocks fed at home with wholeſome and pu Meat, as Bread, Corn, and Curds, no dou they are very good Meat, yeilding not onl Taſte extraordinarily ſtrange and pleaſant, alſo giving good Nouriſhment: the older ſort beſt roaſted with Lard; the younger witho

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Lard: both ſhould be well ſouced in pure Wine; for without it they are unwholeſome.

ANSERES.

Galen commendeth nothing in a Gooſe beſide the Giblets, Stomach, and Liver, ſodden in Broth; which whether *Scipio Metellus*, or *Marcus Seſtius* firſt noted, *Piſanellus* durſt not decide; but had he been as converſant in *Pliny* as he might have been, he ſhould have read, that a Queſtion was moved in *Rome*, who did firſt fatten Geeſe? ſome imputing it to *Scipio*, and ſome to *Seſtius*. But *Meſſalinus Cotta*, without all Controverſy, was the firſt that ever taught how to dreſs and uſe their Giblets. Nevertheleſs ſince the Kings of *Egypt* feed uſually but on two Diſhes, Geeſe and Veal; either Cuſtom hath made them a harmleſs Meat, or elſe they are not ſo hard, hot, aguiſh, and melancholic a Meat as ſome ſuppoſe them. *Jaſon Pratenſis* ſaith, that the *Jews* have ſo hard a Fleſh, ſo foul a Skin, ſo loathſome a Savour, and ſo crooked Conditions, becauſe they eat ſo many Geeſe. Indeed their exceeding Watchfulneſs, muddy Diſpoſition, and Blackneſs of Fleſh, argue a melancholic Conſtitution; yet being taken whilſt they are young, green feather'd, and well fatted with wholeſome Meat, and eaten with Sorrel-ſauce to correct their Malignity, if any Malignity can remain after ſuch dieting, no doubt their Fleſh is as nouriſhing as it is pleaſant and ſweet. But of all others, a young Stubble-Gooſe feeding itſelf fat in Wheaten Fields, is beſt of all, being neither of too moiſt nor too dry a Fleſh, but of a middle Conſtitution. If any Gooſe be eaten above four Months

old, it is badly digeſted without Garlic-ſauce, Exerciſe, and ſtrong Drink.

Fritagius, in his *Creophagia*, having ſet down that young Geeſe are over moiſt, and old Geeſe very aguiſh, appointeth them to be both corrected in this ſort: Before they be killed make them to receive the Smoke of Borax down into their Bodies three or four times together, then ſtuff them with Spices and ſweet Herbs, and roaſt them throughly; which is a very good Way to correct their ſuperfluous Moiſture, but nothing available for their Aguiſhneſs.

Savanarola maketh Geeſe of a very hot Conſtitution; *Albertus* maketh them very cold; their Fleſh is hard to digeſt, and yet more moiſt, ſaith *Galen*, than of any Water-Fowl beſides: but their natural Feeding ſhews them to be hot and dry, as *Savanarola* writeth; for they drink infinitely often, delight to be in the coldeſt Waters, and feed moſt gladly upon Lettice, Endive, Purſelane, Trefoil, Ducks Meat and Sow-thiſtle. They are ſo tame and obſequious to them that uſually feed and diet them, that if *Pliny* ſaith Truth, they were driven, like Sheep, from *Brabant* and *Picardy* to *Rome* on foot; but I fear leſt whilſt he did ſo exceſſively commend their Obedience, he did play the very Gooſe himſelf.

CYGNI.

Swans Fleſh was forbidden the *Jews*, becauſe by them the hieroglyphical Sages did deſcribe Hypocriſy; for as Swans have the whiteſt Feathers and the blackeſt Fleſh of all Birds, ſo the Heart of Hypocrites is contrary to their outward Appearance. So that not for the Badneſs of their Fleſh,

but

but for reſembling of wicked Mens Minds they were forbidden; for being young, they are not the worſt of Meats; nay, if they be kept in a little Pond, and well fed with Corn, their Fleſh will not only alter the Blackneſs, but alſo be freed from the Unwholeſomneſs: Being thus uſed, they are appointed to be the firſt Diſh at the Emperor of *Moſcovy*'s Table, and alſo much eſteemed in *Eaſt-Friezland.*

Nevertheleſs I deny not but that naturally they are unwholeſome, for their Fleſh is hard and black; and all Fleſh the blacker it is, the heavier it is, the whiter the lighter; and the more red, the more inclining to Heavineſs; the leſs red, the more inclining to Lightneſs and Eaſineſs of Digeſtion; which being once written for a general Rule, needs not, I hope, hereafter to be repeated.

ANATES.

Tame Ducks feed filthily, upon Frogs, Toads, Mud, Water-ſpiders, and all manner of venomous and foul things: Wherefore it is not untruly ſaid of *Geſner*, that the beſt part of a Duck are his Feathers; for his Fleſh is hotter than that of any tame Fowl, and withal too moiſt, hard, groſs, of ſlow Digeſtion, and very excremental; yea, ſurthermore, ſo aguiſh, that once or twice it brought *Galen* himſelf into a Fever, while he deſired to try the Operation of it.

Nevertheleſs young Ducklings fed with grinded Malt and Cheeſe-curds, drinking nothing but Milk, or Chalk-water, wax both white, fat, and ſoft in Fleſh, giving much good Nouriſhment, clearing the Colour of one's Face, amending

Hoarſeneſs of Throats, increaſing Seed, and diſpelling Wind; wherein we may ſee, that Art and Diet can make that wholeſome, which Nature of itſelf hath made hurtful.

PIPIONES. COLUMBÆ.

" Tame Pidgeons are of two ſorts, the one great and very tame, breeding monthly, kept and fed continually: the other fed never at home but in Cadlock-time and the dead of Winter, when they can get no Meat abroad, breeding only but twice a Year, namely, at the firſt and latter Seed-time. They are of a very hot Complexion, and dry when they are old, but whilſt they are young they are hot and moiſt; the wilder ſort is moſt wholeſome being killed after it hath flown a while up and down the Dove-houſe, for then they give a purer Juice, by reaſon that their foggy Moiſture is leſſened by Exerciſe; alſo they muſt be let blood to Death under the Wing, which, tho' Dr. *Hector* aſſumed to himſelf as his own Invention, yet it is of no leſs Antiquity than *Pliny*'s Writings. Being thus newly killed, and forthwith roaſted at a blazing Fire, their Fleſh ingendereth great Store of Blood, recalling Heat unto weak Perſons, cleanſing the Kidneys, quickly reſtoring decayed Spirits, eſpecially in phlegmatic and aged Perſons, for whom they are moſt proper. In *Galen*'s time, ſaith *Rhaſis*, they only pluckt off their Heads and caſt them away; but bleeding under the Wing is far better, and maketh their Fleſh more cold and whiter; in ſo much that *Galen* is not afraid, to commend them to Perſons ſick of Agues. Nay, the *Italians* do as uſually give them in Agues, as we do Chickens. Pidgeons of the firſt Flight are counted better, becauſe the latter Flight is after whole-

they have eaten Cadlocks, which maketh them neither to eat ſo ſweet, nor to prove ſo white and wholeſome: when they cannot be had, home Pidgeons, I mean of the greater ſort, are to be taken, and to be uſed in the like manner.

CHAP. XI.

Of the Fleſh of Wild Fowl, abiding and feeding chiefly upon the Land.

THERE is no ſmall Difference of Land-Fowl, according to the Meat they feed on, and the Place they live in; for the purer their Meat, the better Meat they are themſelves: They that feed upon Fleſh or Garbage are not ſo wholeſome as they that feed upon good Corn, Bents, or wholeſome Seeds; leſs wholeſome are they which feed upon Worms and Fiſh on the Sea-ſhore, or Rivers Banks; but worſt of all other, they that feed upon Serpents, Spiders and venomous Beaſts, which no doubt may prove very medicinal to cure Diſeaſes, but they cannot prove nouriſhing, keeping their natural Diet, to reſtore Fleſh.

Concerning the Place wherein they live and feed, it is certain that high and dry Countries have the wholeſomeſt Birds; for they which ſit in low and moiſt Places, are of no ſweet nor wholeſome Complexion.

Furthermore, their manner of taking alters their Fleſh; for a Partridge taken in Flight, or a Lark dared with a Hawk, is worth ten taken with Nets, Springs and Trammels; the Reaſon where-

of is already ſet down in my Chapter of Prepara tion.

Finally, look what Bird is whiteſt Fleſh, tha Bird is eaſieſt to be digeſted; what Bird is reddeſ of Fleſh, is ſtrongeſt of Nouriſhment; whatſoeve is black of Fleſh, is heavy to be digeſted, and o ſlow Nouriſhment; yea, ſo much the heavier an flower, by how much his Skin and Fleſh appearetl blacker. This ſhall ſuffice to be generally ſpoke of Land-Fowl, yea of all Fowl. Now let us de ſcend to their Particulars, beginning with Birds o greater Volume.

TARDÆ.

Biſtards or Buſtards, ſo called for their ſlow Pace and heavy flying; or as the *Scots* term them Guſeſtards; that is to ſay, Slow Geeſe, feed upo Fleſh, Livers, and young Lambs out of Sowing time, and in Harveſt-time then they feed upo pure Corn. In the Summer, towards the ripen ing of Corn, I have ſeen half a dozen of them li in the Wheat Field fatting themſelves, as a Dee will do, with Eaſe and Eating; whereupon the grow ſometimes to ſuch a Bigneſs, that one o them weigheth almoſt fourteen Pounds. Now a they are of an extraordinary Bulk, ſo likewiſe ar they of rare Nouriſhment to indifferent ſtron Stomachs, reliſhing finely, reſtoring Blood an Seed, offending no part of the Body, but ſtrengthen ing all. Chuſe the youngeſt and fatteſt about All hallow-tide, for then are they beſt, and diet hin a Day or two with a little Wheat-Bread, or rathe keep him altogether faſting, that he may ſcou away his Ordure; then let him bleed to death i the Neck-Veins, and having hanged three or fou Day

Days in a cool Place out of the Moon-shine, either roast it or bake it as you do a Turkey, and it will prove both a dainty and wholesome Meat.

GRUES.

Cranes breed, as old Dr. *Turner* wrote unto *Gesner*, not only in the northern Countries amongst the Nation of Dwarfs, but also in our *English* Fens. *Pliny* saith, that in *Italy* they feed much upon Grapes; but with us they feed chiefly upon Corn, and fenny Seeds, or Bents. *Theodosius* esteemeth them of a cold Temperature; but all the *Arabians* judge them to be hot and dry. Certain it is that they are of themselves hard, tough, gross, sinewy, and ingendering melancholic Blood, unfit for sound Mens Tables, usually to be eaten of, and much more unmeet for them that be sick; yet being young, killed with a Goshawk, and hanged two or three Days by the Heels, eaten with hot Galentine, and drowned in Sack, it is permitted unto indifferent Stomachs. In *Plutarch*'s time Cranes were counted a dainty and good Meat, fatted after this manner: First, they stitched up their Eyes, and fed them in the Dark with wholesome Mixtures of Corn, Milk, and Seeds, to make them white, tender, and pleasant of Taste: A Day before they were killed, they tempered their Meat with the Juice of that Herb, or with a good Quantity of that Seed whereof they would have their Flesh especially to relish, were it Mints, Basil, Thyme, Rosemary, Cumin, Coriander, Fennel-seed, or Anise-seed; which Course if we likewise observed in the cramming of Capons, and fattening of our Houshold

Birds, without queſtion they would taſte far more delicately.

CICONIÆ, ASTERIÆ, ARDEOLÆ.

Storks, Bitterns, and Herons, neither do breed, nor can breed any good Nouriſhment, feeding chiefly upon little Fiſhes, Frogs and Worms; yea, the Stork delighteth in Newts, Water-ſnakes, Adders, and Sloe-worms; but except it be almoſt famiſhed, it will not venture upon a Toad, as *Caſparus Heldelinus* writeth.

It was my Chance in my firſt Travel into *Germany*, to meet one *Godfrey Achtius*, chief Phyſician of *Aquiſgrane*, at *Francfort* Mart, whoſe Treacle was there ſold, and eſteemed better than the Treacle of *Venice*, whereinto he put not the Fleſh nor the Salt of Adders, but the Fleſh of a Heronſhaw, fed a long time with nothing but ſuch Adders as *Galen* wiſheth us to chuſe. Verily his Conceit was not ill; and if we practiſed the like in *England*, it cannot be amiſs, conſidering that the ſubtileſt part of the Adder is, no doubt, as it were ſublimed and imbibed into the Stork's Body and Fleſh: Wherefore howſoever we uſe ſuch Birds for Phyſic, yet let us not feed upon them as upon Meats, leſt we take Poiſon inſtead of Nouriſhment. Nay, even all the Heronſhaws, namely, the black, white, Criel-Heronſhaw, and the Mire-dromble, tho' feeding ſomewhat better than the Bittern or Stork, are but of a fiſhy and ſtrong Savour, unleſs they be very young, and ſcarce able to fly; yea, they are not dangerleſs being green roaſted, but procure the Piles and ſmarting Hæmorrhoids; of all of them chuſe the youngeſt and fatteſt, for they may be eaten ſo with

with much Spice, Salt, or Onions, and being throughly ſteept in a Draught of old Wine. Furthermore, if they be dreſs'd without their Skins, they reliſh far better, according to the *French* and the beſt Faſhion, who alſo ſtuff them full of ſweet Herbs, and draw them with fine and ſmall Lard.

PHASIANA.

Pheaſants are of ſo excellent a Conſtitution, as well for Subſtance as Temperature, that from them as from a Centre, Phyſicians do judge the Complexion of every Fowl, being of a middle Conſtitution betwixt a brown Hen and a Partridge; or, as *Piſanellus* will have it, betwixt a Capon and a Partridge, neither ſo moiſt as the firſt, nor ſo dry as the ſecond, but exceeding both in Taſte, Temperature and Goodneſs. *Galen*, *Rhaſis*, *Avicen*, *Averhois*, *Arnaldus de Villa nova*, *Trallian*, and all Writers, ſo prefer a Pheaſant for the ſoundeſt and beſt meat of all others; and the *Frenchmen* think a Pheaſant to be called *Fai-ſan*, becauſe it maketh a ſound Man. Nevertheleſs *Savanarola* willeth Men not to eat them often in Health, that when Sickneſs cometh they may do them the more Good. They are beſt in Winter, and the young ones are fitteſt for weak Stomachs; the old ones are to hang three or four Days by the Heels, and then being dreſs'd, they will eat tender. In hectic Fevers, and upon Recoveries from a long or violent Sickneſs, no Meat ſo wholeſome as Pheaſant-pouts; but to ſtrong Stomachs it is inconvenienteſt, eſpecially to Plowmen and Labourers, who eating of Pheaſants, fall ſuddenly into Sickneſs, and Shortneſs of Breath, as *Piſanellus* hath wittily, and perhaps truly, noted.

ATTAGENES MYRICÆ.

Heath-cocks, whilſt they are young, are little inferior to a Pheaſant, very well reliſhing, and being of good Digeſtion; when they wax old, all their Fleſh proves black, ſaving the Brawn next their Breaſt-bone, which is ever white, tender, firm, and wholeſome.

PERDICES.

Partridges have a temperate Heat, but incline to Dryneſs in the ſecond Degree; they feed upon Snails, Chick-weed, Tops of Leeks, and all manner of good and wholeſome Corn; they are never ſubject to Pips, nor any rheumatic Diſeaſes, which maketh them to live till they be almoſt twenty Years old: But beware of old Partridges, for they are as dangerous as old Beef; being young and tender, they agree exceeding well with cold, weak, wateriſh, and pale Bodies, drying up a moiſt Stomach, ſtrengthening the retentive Power, eaſily turning into pure Blood, fattening the Body, and increaſing Luſt. They muſt not be eaten, ſaith *Galen*, being newly killed, but hang a while in the cold Air: And the Wings and Breaſt of a Partridge, as alſo of all Birds ſave a Woodcock, truſting to their Flight, are better than the Legs and Thighs: Nay, the Legs and Thighs of Partridges are thought by *Sethi*, to have an extraordinary Weakneſs in them, cauſing them to go as if their Back or Ridge Bone were parted in ſunder, whereupon perhaps they had their Name, and were called *Part-ridges*. Chuſe them that are young and fat, killed with the Hawk at Souce, or elſe at Foot after a long Flight. Their Broth is good

good for a weak Stomach, for the Jaundice, and a tainted Liver. If you ſeethe them in Capon-Broth with Marrow, Eggs and Bread, a Panado made of that Broth is exceeding nouriſhing, being eaten next one's Heart. But if you would have a ſtrengthening Broth indeed, then ſeeth them in Broth wherein Chines of Mutton have firſt boiled. Roaſted Partridge is beſt for moſt Stomachs, if it be not too dry roaſted; for then it is rather Phyſic to ſtay a Looſeneſs, than fit Meat to nouriſh or reſtore Fleſh. They are beſt at the End of Harveſt, before they have either trod or laid.

RALLÆ TERRESTRES.

Rails of the Land, (for there is alſo a Water-Rail, which the *Venetians* eſteem ſo highly) deſerve to be placed next the Partridge, for their Fleſh is as ſweet as their feeding good, and they are not without Cauſe preferred to Noblemen's Tables.

GALLINAGINES & RUSTICULÆ.

Woodcocks and Snipes are ſo light of Digeſtion, and ſo good in Temperature, that they agree with moſt Mens Stomachs, eſpecially at their firſt coming in, or rather a Month after, when they have reſted themſelves after their long Flight from beyond the Seas, and are fat through Eaſe and good Feeding upon fat Worms, and Snails, lying in Trees. *Avicen* and *Albertus* dreamed that Woodcocks and Snipes fed upon Seeds; whereas indeed no Bird with a long piked, crooked, and narrow Bill can pick them up; but where they perceive a Worm's Hole, as I have ſeen Snipes to do, there they thruſt in their Bill as far as they can; and if the Worm lie deep, they blow in

ſuch a Breath or Blaſt of Wind, that the Worms come out for fear as in an Earthquake. If Worms fail, then they pick Snails out of their Shells, and likewiſe devour them.

Towards their going out, either of them wax drier and worſe reliſhing. Woodcocks require the ſtronger Stomach, Snipes the weaker; both are of laudable Nouriſhment, but chiefly the Snipe. There is a kind of Wood-Snipe in *Devonſhire*, greater than the common Snipe, which never comes into Shallows nor Springs of Water. And in *Holland* I remember Snipes never living out of S ings, as great almoſt as our Woodcocks, called *Herren-Schnepfs*, becauſe they are in compariſon the Lords or Chief of Snipes, or that they are only fit for Lords Tables, which *Geſner* therefore alſo termeth by the Name of *Ruſticula Regalis*.

COLUMBÆ { PETRICOLÆ. LIVIÆ. PALUMBES. TURTURES.

Wild Doves be eſpecially four in Number, Rock-Doves, Stock-Doves, Ring-Doves, and Turtle-Doves. Rock-Doves breed upon Rocks by the Sea-ſide, but never far from Corny Downs, whether in Seed and Harveſt-time they fly for Meat, living all the Year beſides upon Maſt and Ivy-berries. The other three ſorts of Doves feed alſo upon Corn, Maſt, Haws, Juniper-berries, Ivy-berries, Hurtle-berries, and Holly-berries, when they are ripe. *Marcus Cato* fatted young Ring-Doves with Bean-Meal made into Paſte with new Milk; and *Didynius*, Turtle-Doves with Bread ſteept in Wine, which Way they are made

made of excellent Taſte and Nouriſhment, tho' alſo undieted they are good, being under half a Year's Age. *Avicen*, contrary almoſt to the Opinions of all other Writers, commendeth the Fleſh of Turtles above all other, as being of a good Nouriſhment, eaſily digeſted, quickening Wit and Memory, increaſing Seed, and ſtrengthening both Stomach and Guts exceeding well. But *Iſaac* reproveth that Opinion, unleſs it be underſtood only of young Turtles, or ſuch as have been fed and fatted in the Houſe by Art, with moiſt and cooling Nouriſhments: For otherwiſe, as he truly avoucheth, all manner of wild Doves are ſo hot, hard, and dry, that they cannot prove of any indifferent Nouriſhment.

COTURNICES.

Quails have gotten an ill Name ever ſince *Pliny* accuſed them for eating of Hemlocks and Bear-foot, by reaſon whereof they breed Cramps, trembling of the Heart and Sinews; yea, tho' *Hercules* loved them above all other Meats, in ſo much that *Iolaus* fetcht him out of a Swoon when he was cruelly wounded by *Typhon* with the Smell of a Quail; yet with much eating of them he fell into the falling Evil, which ever ſince hath been termed *Hercules*'s Sickneſs. *Avicen* thinketh that they bring Cramps not only by feeding on *Helleborus* and Hemlocks, but alſo from a natural inborn Property. *Monardus* writeth thus of them; I allow not the Fleſh of Quails neither in the Spring nor Winter, not becauſe the ancient Fathers of Phyſic do condemn them, but becauſe Reaſon is againſt them: for in the Spring and Summer-time they are too dry, ingendering rather Melancholy than Blood: in Autumn and Winter they

they are too moiſt; yea, tho' they be fat, yc are they of ſmall Nouriſhment, cauſing loathin of Stomach, and Corruption of Meat. *Baptiſt Fiera*, *Amatus Luſitanus*, yea, *Avicen*, *Rhaſi Iſaac* and *Galen*, are of the ſame Judgment; onl *Arnoldus de Villa nova*, in his Commentary upc the *Salernitan* School, affirmeth them in forr Countries to be of fine Subſtance, good Juic and eaſy Digeſtion: nay, *Kiranides* ſaith th their Broth cleanſeth the Kidneys, and their Fleſ nouriſheth indifferently well. Were I here t give my Cenſure, I would be of either Side, an yet defend the Truth likewiſe; for I nothir doubt but Quails Fleſh is bad, as Ducks Fleſh i of its own Nature, and heavy to be digeſted neverthelefs being taken young, before they hav eaten of unwholeſome Weeds, and fatted wit pure Wheat, Hemp-ſeed, Coriander-ſeed an Milk, or Chalk-water inſtead of Milk, I mak no queſtion that their Fleſh is laudable, and ma be counted a good and dainty Meat.

And here by the way let us marvel at on thing, that Quails are generally forbidden becau their Fleſh ingendereth the falling Evil; and yc *Galen* commendeth their Brains, he princip Seat of that great Evil, as an Antidote again the ſame. What need I write that when th *Iſraelites* loathed Manna, *Numb.* xi. 31. Quai were ſent them as the beſt and daintieſt Meat c all other? And if ſome curious Paraphraſt woul therefore ſay it was the worſt, becauſe whilſt th Fleſh was in their Mouths, many thouſands c them fell in the Wilderneſs: We anſwer, that was not through the Badneſs of the Food, bu the Naughtineſs of their luſting, and temptin God.

PLU

PLUVIALES.

Plovers feed upon no ſolid Meat, and therefore being new, have no need of drawing; their Meat is chiefly the Scum or Excrements of Worms lying about their Holes, or of Worms themſelves; yet are they of a very ſweet, delicate, and fine Fleſh, being taken when they are fat in Winter-time; and the grey Plover is ſo highly eſteemed, that this Proverb is raiſed of a ourious and malecontented Stomach; *A grey Plover cannot pleaſe him.* Yet to ſome the green Plover ſeemeth more nouriſhing, and to others the Lapwing, which indeed is ſavoury and light of Digeſtion, but nothing comparable to Plovers.

CUCULI.

Cuckows Fleſh, whilſt it is a Neſtler, is by *Perot* highly extolled; but when once it comes to feed itſelf, it is ill reliſhing, hot and leprous. *Geſner* aſketh, how any Man dare be ſo fooliſh or venturous as to eat of a Cuckow, whoſe much ſpitting argueth a corrupt and excremental Fleſh; yet by Experience we find the young ones to be good Meat; yea, *Pliny* and *Ariſtotle* preſer them for Sweetneſs above moſt Birds: And albeit the old ones feed filthily upon Dorrs, Beetels, and venomous Spiders, yet the young ones are fed by the Titling, their Foſter-dam, with Gnats, Flies, and red Worms, having no venomous nor bad Quality.

FEDOÆ.

Godwits are known to be a fenny Fowl, living with Worms about Rivers Banks, and nothing ſweet or wholeſome, till they have been fatted at home

home with pure Corn; but a fat Godwit is so fin and light a Meat, that Noblemen, yea, and Mer chants too, by your Leave, stick not to buy then at four Nobles a Dozen. *Lincolnshire* affordetl great Plenty of them, elsewhere they are rare i *England* wheresoever I have travelled.

ERYTHOPODES & GLOTTIDES.

Redshanks also and Gluts feed in the Fens upo Red-seeds, Bents, and Worms, and are of n bad Taste, nor evil Nourishment.

OCHROPODES.

Smirings live in wateriſh Copses with Worms and are a fine and delicate Meat.

PICI.

Pyes or Haggisses feed upon Flesh, Eggs, Worm and Ants; their Flesh is very hard and loathsome, unless they be very young, and then are the only the Meat of Poverty.

GRACULI.

Jays feed upon Acorns, Beech-mast an Worms, and never came into the Number o good Nourishments, because they have themselves and procure unto others the falling Evil.

PICI MARTII.

Wood-Peckers are suspected of the like Malig nity, tho' they feed upon Timber-Worms, the most dainty Dish, and most highly esteemed amongst the *Romans* and *Phrygians*.

ORIOLI,

ORIOLI.

Witwols are of excellent good Nouriſhment, ceeding upon Bees, Flies, Snails, Cherries, Plums, nd all manner of good Fruit.

ARQUATULÆ TERRESTRES.

Stonechatters feed as they do, and are of a very ood Taſte and Juice.

ISPIDA.

The King's-fiſher feedeth moſt upon Water-worms and little Fiſhes, and is of a bad Reliſh, nd worſe Nouriſhment.

COCCOTHRAUSTES.

The Clotbird, called ſometimes a Smatch, or n Arling, is as big almoſt as a Thruſh, feeding hiefly upon Cherries, and Cherry-kernels.

NUCIFRAGA.

The Nope feedeth upon Maſt, Nuts, and herries.

SITTA.

So alſo doth the little Pyet, which we call a Nutjobber.

UPUPÆ.

Houps were not thought by Dr. *Turner* to be found in *England*, yet I ſaw Mr. Serjeant *Goodrons* kill of them in *Charingdon* Park, when he did very ſkilfully and happily cure my Lord *Pembroke* at *Ivychurch*: they feed upon Hurtle-berries, nd Worms, but delight to feed moſt upon Graves, nd Man's Dung, and ſtinking Soil; wherefore they deſerve to be counted very unwholeſome.

TURDI

TURDI & TURDELÆ ANGLICANÆ.

Thruſhes and Maviſes feed moſt upon Haw Sloes, Miſle-berries, and Privot-berries; whic being lean, deſerve, as *Quintus Curtius* uſed ther at *Cæſar*'s Table, to be flung out at the Wir dows; but being young, fat, and in Seaſon, an by cunning drawing, rid of their Gall, they de ſerve the nouriſhing in *Lucullus*'s Cages, and to b commended by Phyſicians to *Pompey*'s Table for moſt wholeſome Meat.

TURDI EXOTICI.

Felfares are of the like Food, and give almo as good Nouriſhment, yea, better, when Jun per-berries be ripe, for then all their Fleſh is per fumed with the Scent thereof.

MERULÆ.

Blackbirds are preferred by *Baptiſt Fiera* far be fore Thruſhes, Throſtels or Felfares, as bein nothing ſo ſtrong, hot, nor bitter; *Tralliani* commendeth all alike. Their Food is on littl Graſhoppers, Worms, Hurtle-berries, Juniper berries, Ivy-berries, Bay-berries, and Haws; the are ſuſpected to be a melancholic Meat, becaul they be never found but alone and ſolitary, where upon the *Latins* call them *Merulas*, that is to ſay *Solitarias*.

STURNI.

Stares Fleſh is dry and ſavoury, and good again all Poiſon, if *Kiranides* be not miſtaken. *Gale* in one Place compares them for Goodneſs, wit Partridge, Thruſh, and Blackbirds; in anothe Place he diſprai eth them as much for their i

Juice

uice, hard Digeſtion, and bad Nouriſhment; /hich neverthele/s are both true, that being un- er/tood of young Stares fed with whole/ome Meat, this of old Stares, who delight to feed of nwhole/ome Meat as well as whole/ome, namely, Hemlocks, Dwale, and /uch like.

Amongſt this Treatiſe of the greater ſort of and Birds, I had almoſt forgotten Owls, Rooks, Crows, and Cadeſſes.

NOCTUÆ.

Concerning Owls, when they be once old, ney feed upon Mice, Frogs, Graſhoppers, and ll kind of Fleſh. Rabbi *Moſes* in his Aphoriſms ith, that the Fleſh of young Owls is dainty and ood, ſtrengthening the Mind, and diverting Melancholy and Madneſs: yea, I have heard ertain Noblemen and Gentlemen avouch, that o young Cuckow or Partridge is a finer Meat.

CORVI LEGUMINALES.

Rooks cannot be ill Meat when they are young, or they feed chiefly upon pure Corn; but their kin is tough, black, and bitter.

CORVUS.

The Carrion Crow is generally condemned, nd worthily deſpiſed of all Men; as alſo the Ca- eſſe or Jack-daw, which is not more unhappy in Conditions than bad of Nouriſhment.

Now we are come to treat of ſmall Birds of the and, which we will divide according to the Or- er of the Alphabet; having firſt admoniſhed you, hat no ſmall Birds muſt be over-much ſodden, or ry roaſted; for then their nouriſhing Moiſture is oon taken out; neither are they to be given to

ſtrong

ſtrong Stomachs, leſt they be converted into Ch
ler, when elſe they would wholly turn into go
Blood. Finally, young Birds muſt not hang lo
before they be dreſſed; for they are of an ai
Subſtance which will not be ſoon evaporated. B
let us conſider every one particularly in his Place

MONTIFRINGILLÆ.

Bramblings are a kind of ſmall Birds, feedi
chiefly upon Seeds, Sloes, and Hawthorn-kerne

RUBETRÆ.

Buntings feed chiefly upon little Worms.

PYRRHACIA.

Bulfinches feed not only upon little Worm
but alſo upon Hemp-ſeed, and the Bloſſoms
Pear-plums and Apple-trees.

CITRINELLÆ.

Citrinels or Straw-coloured Finſhes be ver
ſmall Birds, feeding chiefly of white and blac
Poppy Seed, but eſpecially of the wild Popp
called Red-weed.

CERTHIÆ.

Creepers ſeem to be a kind of Titmice, livin
upon the Worms which ingender in and betwi
the Barks of Trees.

FRINGILLÆ.

Finches for the moſt part live upon Seeds, eſpe
cially the Gold-finch, which refuſeth to eat of an
thing elſe.

ACANTHIS

ACANTHIS ATLANTICA.

So alſo doth the Canary, Finch or Fiſkin; yet e Bull-finch in Hunger feeds upon ſmall Worms; id the Green-finch upon Horſe-dung and Nuts froſty Weather.

ALANDÆ.

Larks are of three ſorts; Field Larks, Wood arks, and Heath Larks. The firſt ſort feeds on Corn Seeds and Worms. The ſecond chiefly on Worms. The third upon Worms and Heath ed. Some of each ſort are high creſted like a apwing; others uncreſted, which are counted e more wholeſome. Their Temperament is hot id dry in the ſecond Degree, unleſs they be ung and fat, and then they ſcarce exceed the rſt Degree. *Galen* and *Rhaſis* write, that as eir Broth looſeneth, ſo their Fleſh bindeth the elly.

LINARIÆ.

Linnets chiefly feed upon Flax Seed; but for a eed they eat alſo the Seed of Hemp and Thiſtles.

APODES.

Martinets are either ſmooth or hairy legg'd; r neither of them have perfect Feet, but Stumps ſtead of Feet. *Baptiſta Fiera*, in his Treatiſe f Birds, exclaimeth againſt them, and calleth hem Beggars Meat, ingendering moſt hot and fe- eriſh Blood, fitter to be eaten as a Medicine to uicken Eye-ſight and Memory, than as a whole- me or nouriſhing Meat; but being taken when hey are new fledg'd, Experience warranteth them dainty and good Meat, except they be over oaſted.

LUCINIÆ.

LUCINIÆ.

Nightingales, as *Martial* ſaid, are nothi worth when their Breath is departed; for as th feed filthily in the Fields upon Spiders and Ant ſo their Fleſh is unwholeſome at the Table.

PARI MAJORES.

Oxeys or great Titmice, feed, as ordina Titmice do, upon Caterpillars, Bloſſoms of Tree Bark-Worms and Flies; but their Fleſh is u wholeſome.

RUBECULÆ.

Robin-redbreaſts feed upon Bees, Flies, Gnat Walnuts, Nuts, and Crums of Bread; and a eſteemed a light and good Meat.

PASSERES.

Sparrows of the Houſe feed commonly on t beſt Corn. They are hot and dry almoſt in t third Degree, ingendering hot and aguiſh Bloo The beſt are the youngeſt, fatteſt, and wildeſ *Trallianus* commends lean Sparrows only to ſuc as are ſick of the Tympany; and young Cock ſparrows Fleſh, as well as their Stones and Brains to ſuch as be cold of Nature, and unable to *Ven* Sports. *Halyabbas* willeth ſuch Men to minc young Cock-ſparrows with Eggs and Onions, an to eat them in a Gally-mawfry; and perha you may find them a better Medicine than D *Julius*'s Bottle, that is ſaid to have coſt 20 *l.* Pint; but the red and Hedge Sparrows feed ill and are both unwholeſome.

HIRUNDINES.

Swallows, be they either Houſe-Swallows, o Bank-Swallows, are of the Nature and Operatio

Martlets, but that they are esteemed the hotter both.

CURRUCA.

The Titling, Cucknel, or unfortunate Nurse, r the Cuckow ever lays her Egg in the Titling's ·st) feeds upon Gnats, Flies, and Worms; it ı very hot Bird, coming in and going out with : Nightingale, but of a delicate Taste.

PARI.

Titmice are of divers Shapes with us in *England*; ne be long, others be very short tail'd; some ·e black Heads, some blue, some green, some in, and some copped; all of them feed but ill, l nourish worse.

MOTACILLÆ.

Wagtails live upon Flies, Worms, and fat ·th, being no bad Meat whilst they are young; es some, because their Tail is ever trembling, ll therefore divine that they are ill for the king Palsy.

REGULI.

Wrens feed finely, and sometimes fill them·es so full of little Flies, that their Bellies are : to burst. Their Flesh being salted, cureth ungullions, and the Stone not confirmed; but Man ever wrote that they give good Nourish·nt.

GALGULI.

Yellow Hammers feed, as the most part of tmice, of Seeds and Grain; namely, the Seeds white and red Roses, Poppy, Burs, Thistles, :cory and Endive, *&c.* In the Winter-time ng fat, they are counted wholesome: at other es they are lean and also bitter.

CHAP.

CHAP. XII.

1. *Of the Fleſh of Wild Fowl, abiding and feeding chiefly upon the Waters.*

SYGNI SYLVESTRES.

OF all Water Fowl, the wild Swan is th biggeſt and fatteſt in outward Shew: but, I ſaid of tame Swans, it reſembleth a Hypocrit for his Fleſh is black, melancholic, and hard Digeſtion, tho' not ſo hard as the tame, by re ſon of his much flying.

ANSERES SYLVESTRES.

Wild Geeſe are for the ſame Reaſon better th tame, for their high and long Flight breede Tenderneſs of Body, and expelleth many gr and heavy Vapours; but of all other the Berga der is the beſt and lighteſt.

ANATES FERÆ.

Wild Ducks feed chiefly upon a green narr leaved Graſs, called therefore Ducks-Graſs *Creſcentius*, which lieth upon the Waters in Moo Ponds and Plaſhes, all Winter long: but they likewiſe the Leaves, Seeds, and Roots of ot Water Plants, and alſo Worms, Spawns of Fi and Frogs, young Sedge, fat Mud, Water-ſpid and all venomous and foul Things: they are leſs letcherous than Cock-ſparrows, who, as often treading they kill themſelves, and live

till they be two Years old, ſo wild Ducks by often treading kill their Hens.

ANATES MUSCARIÆ.

But there is a kind of wild Duck, called *Anas Muſcaria*, becauſe it eats nothing but Flies; which is of as wholeſome and good Nouriſhment, as the other is bad and heavy of Digeſtion.

BRANTÆ.

Barnicles both breed unnaturally by Corruption, and taſte very unſavoury. Poor Men eat them, rich Men hate them, and wiſe Men reject them when they have other Meat.

QUERQUEDULÆ.

Teals and Widgins feed alike upon Worms, Herbs, Roots and Seeds; commonly they are very fat and ſweet of Taſte, much to be eſteemed above wild Ducks or Geeſe, yet ſuſpected of ill Juice by many Authors.

TOTANI.

Pool Snipes live wholly upon Fiſh, and therefore have a ſtrong and uncouth Reliſh.

MERGANSERES.

Shell-drakes, or the Ducks of *Italy*, are of moſt pleaſant Taſte, feeding purely themſelves, and us as ſtrongly; ſometimes they wax ſo fat, that their Feathers being pull'd off, their Body hath weighed twelve Pound Weight.

URINATRICES.

Divers feed moſt upon Reeds, Reed-Roots, and Caddis-Worms breeding in them.

SCARBOIDES.

Such likewiſe is the Dobchicks Food; but it is of a ſtrong Smell, and fatter and tenderer than the moſt part of Fowls that be cloven-footed.

FULICÆ.

Coots feed upon Reeds, Mud, Graſs, little Snails, and ſmall Fiſhes; they are of a ſtrong and muddy Savour, beſt in Autumn, but never wholeſome.

NIGRITÆ.

Moor-cocks and Moor-hens, as alſo Pocards, be of the like Nature with Coots, ſave that a fat Pocard is counted a dainty, tho' not a wholeſome Meat.

PICI MARINI.

Sea-pies, as Dr. *Cajus* writeth, reſemble other Pies in Colour, but they have whole Feet like Water Fowl; they feed upon Spawn, Frogs, and Fry of Fiſh, and are but of a bad Taſte.

MERGI.

Cormorants, be they grey or black, feed moſt of Fiſh and Frogs, but eſpecially of Eels, and reliſh badly.

ARQUATÆ.

Curtues feed wholeſomely upon Cockles, Cerviſſes, Muſcles, and Periwinkles, which maketh them to have no ill Taſte, and to be counted reſtorative amongſt the *French*, if they be fat.

GULONES ALBI & CINEREI.

White Gulls, Grey Gulls, and Black Gulls, (commonly termed by the Name of Plungers and Water-crows) are rejected of every Man as a fiſhy Meat; nevertheleſs being fed at home with new

Curds and good Corn till they be fat, you ſhall ſeldom taſte of a lighter or better Meat.

PUFINA BRITANNICA.

Puffins being Birds and no Birds, that is to ſay, Birds in Shew, and Fiſh in Subſtance, or, as one may juſtly call them, feather'd Fiſhes, are of ill Taſte, and worſe Digeſtion, how dainty ſoever they ſeem to ſtrange Appetites, and are permitted by Popes to be eaten in Lent.

ERYTHROPODES.

Redlings or Water-Redſhanks feed as Water-Rails do, and be of the like Nouriſhment.

RALLÆ AQUATICÆ.

Water-Rails are preferred in *Italy* before Thruſhes or Quails; they feed upon Water-ſnails nd Water-flies, and the Worms breeding in the Roots of Reeds: They be very ſweet and pleaſant f Taſte, giving alſo a fine and wholeſome Nouiſhment.

L A R I.

Sea-Mews and Sea-Cobs feed upon Garbage nd Fiſh, thought therefore an unclean and bad Meat; but being fatted, as Gulls uſe to be, they lter their ill Nature, and become good.

P L A T E Æ.

Shovelars feed moſt commonly upon the Seaaſt on Cockles and Shell-fiſh; being taken home nd dieted with new Garbage and good Meat, ey are nothing inferior to fatted Gulls.

CHAP. XI.

Of the Inwards and Outwards both of BIRDS *and* BEASTS.

HAving hitherto ſpoken of the Fleſh of Beaſts and Fowls, it remaineth now to ſpeak of thoſe Parts which are not properly Fleſh, but either of another, or a mingled Nature; namely, their Fat, Marrow, Brains, Lungs, Livers, Tripes, Stomachs, *&c.* together with their Eyes, Ears, Noſes, Feet, Pinions, Tails, Rumps, Udders, Stones, and Skins; whereof I will write in order.

FAT.

Fat of Beaſts, as it was forbidden the *Iſraelites* by God himſelf, for ſome Cauſe unto himſelf beſt known; ſo there be many Reaſons to perſuade us not to eat of the ſame: for it takes away Appetite, gluts the Stomach, hardly digeſteth, turneth wholly to Excrements, and decayeth the retentive Powers, eſpecially if it be the Fat of greater Beaſts, or the greater ſort of Birds: for the Fat of Rabbit-ſuckers, and little Birds, and ſmall Chickens, is not diſcommendable, becauſe it is ſoon and lightly overcome of an indifferent Stomach. Of fat Beaſts and Birds notwithſtanding, the Lean is ſweeteſt, ſo they be not exceeding fat through cramming, but upon their own Feeding, by reaſon that it is baſted and ſupplied with the Oilineſs thereof, and made both tender and of good Reliſh. Wherefore let ſome commend lard

and

and fat Broths never ſo much, and ſlap it up as greedily as they lift, yet they will reward us in the End with many Diſeaſes, unleſs their Stomachs be exceeding ſtrong and good.

MARROW.

Marrow is the fineſt Part, or, as it were, the Sweat of Fat, ſecretly conveyed into Bones; ſweet, unctuous, and pleaſant of Taſte, nouriſhing them whoſe Bodies be dry, and Stomachs able to digeſt it. It is ſodden uſually with Capons, Cockrels and Hens, in a nouriſhing white Broth, and alſo dainty Pies be made thereof; but I have known many Men to have ſurfeited of them, and therefore I dare not generally allow of Marrow. Of all Marrows, I find the Marrow of a Deer eaſieſt to digeſt, next of a young Mutton, and Beef Marrow to be the heavieſt. The Marrow of a Goat is very offenſive, and the Marrow of Lambs or Calves are not good, becauſe they are crude, bloody, and imperfect for want of Age.

BRAINS.

The *Egyptians* thought it a capital Offence to eat the Head of any thing, for the Brains-ſake, wherein they thought the Soul of every living thing to be placed. And *Plutarch* ſaith, that many things were thought delicate in his time, which no Man before deſired or dared to taſte, as the Brains of Birds and Beaſts. How abject a thing Brains were in old time, appeareth in *Ulyſſes*'s ſcoffing of *Agamemnon*, comparing him with a Calf's Brain, as with a moſt abject and vile thing, which all Men caſt away. And verily Brains for the moſt part are exceeding phlegmatic, of groſs Juice, hard Paſſage, ſlow Concoction, great

Heavineſs, and ſo offenſive to the Stomach, that being eaten laſt, or with any fat Meat, they trouble the ſame exceedingly, and procure Vomit; wherefore we do well to eat the Brains of Calves, Lambs, Kids, and Pigs, at the beginning of Dinner or Supper, for were they eaten laſt, through their unctuous ſuperfluous Moiſture, we ſhould bring up all. Likewiſe I commend the toaſting of Pigs Brains at the Fire, being the moiſteſt of all other; the thorough roaſting of Hares Brains, and Rabbits Brains; and the mingling of Sage, Salt, Pepper, and Vinegar with Calves Brains.

Concerning the Brains of Birds, none are abſolutely commendable, but of ſuch Fowl as be of a temperate Conſtitution, as Cocks, Chickens, Capons, Pullets, Partridge and Pheaſant. Alſo the Brains of roaſted Woodcocks, Snipes, Blackbirds, and all ſmall Birds, are accounted wholeſome; but the Brains of great Birds, Water-Fowl, Pidgeons, and all ſorts of wild Doves, are counted by the old and learned *Arabians* very dangerous; only Quails Brains are commended by *Galen* againſt the Falling Sickneſs, and Cranes Brains againſt the Hæmorrhoids.

TONGUES.

The Tongues of Beaſts ſeem to be wholly of a fleſhy Subſtance; which if we deny not becauſe it is full of Muſcles, yet verily the Fleſh thereof is more ſpongy and oily than of any Fleſh beſides. *Æſop* and *Thales* called Tongues the beſt and the worſt part of the Body; but as an Aſs's Bones make the ſweeteſt Regal Pipes of all others, tho' the living Aſs be leaſt muſical; ſo let the living Tongues of any Beaſts be never ſo bad, yet they are without compariſon the ſweeteſt Meat of all others,

thers, when dead and dreſs'd: For the Tongues of Beaſts are ſoft, temperate, light, moiſt and ſpongy, never faulty of themſelves, but marred oftentimes by Miſcookery. As for Birds Tongues, they are generally exceeding dry, hard, and griſly, Parrots Tongues excepted, neither could I ever find any Cauſe, but becauſe a curious and ſumptuous Fool would have it ſo, why *Heliogabalus* ſhould have Pies made of Nightingales Tongues.

CHINE-MARROW.

Pith-Marrow, running all along from the hinder Brain, whereof no doubt it is a Portion, to the End of the Back-bone or Chine of Beaſts, is no doubt much harder and drier than the Brain itſelf, eſpecially towards the further End of the Back; which Dryneſs makes it leſs loathſome to the Stomach than Brains are; yea, furthermore, it ſtrengtheneth that Body which is able to concoct it. Many are of Opinion, that Caudles made ſtrong with the Pith of a Steer, and Yolks of new-laid Eggs, do by a ſecret Property reſtore Nature, and recover the Weakneſs of Loins cauſed by Venery. *Montagnana* maketh a ſingular Confection of divers Marrows to that Purpoſe, which I will not ſet down in *Engliſh*, leſt Wantons be too bold to follow their Follies.

HEARTS.

Hearts of all living Creatures, whilſt Life endureth, are moſt active and effectual to many Purpoſes; but after Death there is no Part of leſs Uſe, nor leſs Nouriſhment; yea, they are harder of Digeſtion than any Entrail, concocted with no ſmall Difficulty, tho' choſen from the youngeſt

and tendereſt ſort of Fowls or Beaſts; yet if any do overcome them, they give no weak nor bad Nouriſhment.

LUNGS.

Lungs of Beaſts are ſofter than the Heart, Liver, Kidneys and Spleens; eaſier therefore of Concoction, tho' of a more phlegmatic and frothy Subſtance. *Tacuinus* commendeth them greatly to young Men ſick of hot Agues, becauſe they both temper their hot and dry Diſpoſition, as alſo for that they be light, and ſoon concocted. But he ſaith, that therefore they are ill for ſtrong and labouring Men, whom ſo light a Meat cannot ſufficiently nouriſh, but is more likely to putrefy their Stomachs. The Lungs of Foxes are no wholeſome Meat, but rather Medicine to ſore Lungs.

LIVERS.

Livers of all Beaſts give but groſs Nouriſhment, and are hardly concocted, and of ſlow Paſſage; unleſs it be of Sucklings, or of young Swine fed with pure Meat. The Livers of tame Fowl, as Hens, Capons, Chickens, Ducklings and Geeſe, fatted with wholeſome and white Meat, pleaſe the Taſte, clear the Eye-ſight, agree with the Stomach, and increaſe Blood. Cranes Livers ſodden in the Broth of Cicers aſſwage the Pain of the Back and Kidneys, but they are of a ſmall and bad Nouriſhment. The Livers of Larks and Snipes are very ſweet and reſtorative, as alſo of a Woodcock, which hath of all other Birds (for proportion of his Body) the greateſt Liver.

TRIPES.

TRIPES.

Stomachs, Paunches, and Guts of Beasts, are far harder in Substance than their Flesh, requiring much Time e'er they can be concocted, deserving scarce the Name of Meat, because they give so little Nourishment, and so much Excrement: yea, all Tripes and Chitterlings made of elder Beasts (be they Oxen, Swine, or Deer) tho' accidentally through soucing they procure Appetite, yet naturally they are foul and unwholesome Meat, ingendering Scabs, Itches, and Leprosies, and other filthy Diseases like themselves: yet the Taste of Tripes did seem so delicate to the *Romans*, that they often killed Oxen for the Tripes sake, not caring what became of the Flesh, till such time as their licentious Appetite was bridled by Banishment if any should attempt the like again. But the Maws or Gizzards of Hens, Capons, Chickens, and Geese especially, are both tender and pulpy, and are supposed extraordinarily to corroborate the Stomach. So likewise the Guts of Larks, Woodcocks and Snipes, give no bad Nourishment, being presently roasted as soon as the Birds be taken.

MILTS.

Spleens of Beasts give an unpleasant Taste, and a worse Nourishment; and no marvel, for if Livers, being the Fountains of Blood, be of hard and unwholesome Juice, how can Spleens, the Sinks and Sponges of the Liver, prove wholesome Meat? Only such Hogs Spleen is commended which hath fed long upon Tamarisk, whereby all gross, sour, and melancholic Humours have been consumed in it. *Paracelsus* is the first that ever com-

commended an Ox's Spleen as available to haſten the Courſes of Women.

KIDNEYS.

Kidneys of Beaſts (for Birds have none, the Bat excepted, which alſo hath Breaſts, and giveth Milk) be of a middle Temper betwixt Fleſh and Kernels, of hard Concoction and ill Juice, eſpecially in the greater ſorts of Beaſts, always keeping a Smack of that which paſſeth through them, and being too ſtrong for moſt Stomachs; the Kidneys of ſucking Lambs, Calves, Pigs, and Kids, are the tendereſt and the beſt, but when they have left ſucking they are all too rank.

KERNELS *and* SWEET-BREADS.

Kernels of Beaſts, eſpecially ſuch as ly about the Throat and Breaſt of ſucking Calves, Kids and Lambs, are a very good Meat being well digeſted, drawing near to the Nouriſhment of Fleſh; but if they be not well digeſted, they breed raw and phlegmatic Humours. Our Countrymen do well firſt to roaſt and then to boil the Sweet-bread of Beaſts, for thereby all ſuperfluous Moiſture is conſumed. Kernels of Fowls ly chiefly about the Rump on either Side thereof, and are, as many take it, very reſtorative.

The MATRIX.

The Matrix of Beaſts, yea, of a barren Doe, ſo highly eſteemed, is but a ſinewy and hard Subſtance, ſlow of Digeſtion, and little Nouriſhment.

EYES.

EYES.

Eyes of young Beasts and young Birds are not unwholesome, being separated from their Skins, Fat, Balls, and Humours; for then nothing remaineth but a sweet, tender and musculous Flesh, which is very easy of Digestion.

EARS, SNOUTS, *and* LIPS.

The Ears, Snouts, and Lips of Beasts being bloodless and of a sinewy Nature, are more wateriſh, viscous, and phlegmatic, than that they may be commended for any good or indifferent Nourishment.

PINIONS *and* FEET.

The Pinions of Birds, and the Feet of Beasts, are of like Disposition; yet the Pinions of Geese, Hens, Capons and Chickens, are of good Nourishment; and so are the Feet of young Hogs, Pigs, Lambs and Calves; yea, also a tender Cow-heel is counted restorative; and *Heliogabalus* the Emperor, amongst his most dainty and lustful Dishes, made Pies of Cocks Combs, Cocks Stones, Nightingales Tongues, and Camels Heels, as *Lampridius* writeth. *Galen* also for Men sick of Agues boil'd Pigs petti-toes in Barley-water, whereby each was bettered by the other; the Ptisan making them the more tender, and they making the Ptisan more nourishing and agreeable to the Stomach. That sodden Geese-Feet were restorative, *Messalinus Cotta* by Trial found out, if *Pliny* may be credited. The Tails or Rumps of Beasts are counted by certain unskilful Physicians, yea, of Dr. *Isaac* himself, to be hard of Digestion. First, Because they are so far distant from the Fountain

of Heat. Secondly, Becauſe they are moſt of a ſinewy Conſtitution; to which if a third had been added, that they are but Covers of a Cloſe-ſtool, perhaps his Arguments would have been of ſome indifferent Weight; for indeed the farther any part is from the Heart, it is fed and nouriſhed with the more fine and temperate Blood; alſo the Extremities or Ends of Sinews are of ſtrong, wholeſome and good Nouriſhment; but as for the Tails and Rumps of Beaſts, it is indifferently mingled of Fleſh, Sinews and Fat; ſo that the very Anatomy of them ſhews them to be a Meat agreeable to all Stomachs; and verily whoſoever hath eaten of a Pye made only of Mutton Rumps, cannot but confeſs it a light, wholeſome and good Nouriſhment. The Rumps of Birds are correſpondent, having Kernels inſtead of Fleſh; but when they are too fat, they overclog and cloy the Stomach.

UDDERS.

The Udders of Milch Beaſts, as Kine, Ewes, Does, and She-Goats, are a laudable Taſte, and better than Tripes, becauſe they are of a more fleſhy Nature. Lean Udders muſt be ſodden tender in fat Broth; fat Udders may be ſodden alone; each of them need firſt a little corning with Salt, being naturally of a phlegmatic and moiſt Subſtance.

STONES.

The Stones of a Boar work Marvels, ſaith *Piſſanellus*, in decayed Bodies, ſtirring up Luſt thro' abundance of Seed, gathered by ſuperfluous and rank Nouriſhment. Indeed when Bucks and Stags are ready for the Rut, their Stones and Piſels are taken for the like Purpoſe: As for the Stones of young Cocks, Pheaſants, Drakes, Partridges and Sparrows,

sparrows, it were a World to write how highly hey are eſteemed. *Averrhoes* thinks that the Stones of a young Cock, being kept long in good Feeding, and ſeparated from his Hens, do very Day add ſo much Fleſh unto our Bodies as he Stones themſelves are in Weight. *Avicen* as nuch eſteemeth Cock-ſparrows Stones, or rather nore. But the *Paduan* Doctors (but eſpecially Dr. *Calveshead*) giveth that Faculty to the Stones of Pheaſants and Partridges above all others.

SKIN.

The Skins of Beaſts, yea, of a roaſted Pig, is o far from nouriſhing, that it can hardly be well igeſted of a ſtrong Stomach. Some Birds are odden or roaſted without their Skins, becauſe hey are black and bitter, as Rooks, Daws, Coots, nd Moor-hens; and howſoever others are ſpared, et the Skin of no Bird turneth to Nouriſhment, ut rather to ill Humours or filthy Excrements. Nay, the very Skin of an Egg, of a Nut, an Almond, a Prune, a Raiſin, or a Curran, and generally of all Fruit, is ſo far from nouriſhing, that : cometh out of the ſtrongeſt Man's Body, either whole or broken, as it went in.

CHAP. XIV.

Of MILK.

Forasmuch as Children's Stomachs, and old Men's Bodies, and conſumed Men's Natures e ſo weak, that not only all Fleſh and Fiſh, but

alſo the Fruits of the Earth are burdenſome to their tender and weak Bowels; God tendering the growing of the one, the Preſervation of the other, and the reſtoring of the third, hath therefore appointed MILK; which the youngeſt Child, the weakeſt old Man, and ſuch as Sickneſs hath conſumed, may eaſily digeſt. If we would define or deſcribe what Milk is, it ſeemeth to be nothing but white Blood, or rather the abundant part of Blood whitned in the Breaſts of ſuch Creatures as are ordained by Nature to give Suck; appointed properly for Children and ſucking little ones, but accidentally for all Men, ſick either of conſuming Diſeaſes or old Age. That Women's Milk is fitteſt for young Children, may eaſily be proved by the Courſe of Nature, which converteth the Superfluity of Blood in a Woman bearing her Child within her to the Breaſts, for no other Purpoſe than that ſhe ſhould nouriſh her own Babe: For truly nothing is ſo imperfect, defective, naked, deformed, and filthy as a Man, when he is newly born into the World through a ſtrait-and outſtretched Paſſage, defiled with Blood, repleniſhed with Corruption, more like to a ſlain than a living Creature, whom no body would vouchſafe to take up and look on, much leſs to waſh, kiſs, and embrace it, had not Nature inſpired an inward Love in the Mother towards her own, and in ſuch as be the Mother's Friends.

Hence it cometh that Mothers yet hot and ſweating with Travail, trembling ſtill for their many and extreme Throws, forget not their newborn Babes, but ſmile upon them in their greateſt Weakneſs, heaping Labour upon Labour, changing the Night's Trouble with the Day's Unquietneſs, ſuffering it to taſte no other Milk than that

wherewith in their Bellies it was maintained. This doth a kind and natural Mother, if ſhe be of a ſound and indifferent ſtrong Conſtitution, for her Child; and thus did *Eve*, *Sarah*, *Rebecca*, and *Rachel*, yea, all Women which truly loved their Children, and were both able and willing to feed their own. There be many Reaſons why Mothers ſhould be afraid to commit their Children to ſtrange Women. 1. Becauſe no Milk can be ſo natural unto them as their own. 2. Becauſe it is to be feared leſt their Children may draw ill Qualities from their Nurſes both of Body and Mind, as it fell out in *Jupiter*, whom whilſt his Mother committed to *Aega*, *Olen*'s Daughter and *Pan*'s Wife, to be nurſed by her, the Country-woman living only upon Goats Milk, could not but be of a ſtrong laſcivious Nature, which left ſuch an Impreſſion in the Child, that growing once to the Age of a Stripling, he was in love with every fair Wench, lay with his own Siſter, forced his own Neices, left no fair Woman unaſſaulted, if either by Gold, or Intreaty, or Craft, and transforming himſelf he could obtain her Love. Nay, when he was full of Women's Company, he loved Boys, and abuſed himſelf unnaturally in companying with Beaſts. The like alſo is recorded of *Ægyſthus*, who being fed in a Shepherd's Cottage only with Goats Milk, waxed thereupon ſo goatiſh and lecherous, that he defiled not only *Agamemnon*'s Bed, but alſo neighed in a manner at every Man's Wife.

Nevertheleſs, if the Mother's Weakneſs be ſuch that ſhe cannot, or her Frowardneſs ſuch, that ſhe will not nurſe her own Child, then another muſt be taken ſuitable to the Child's Conſtitution; for a fine and dainty Child requireth a Nurſe like to itſelf,

itſelf, and the Child of ſtrong and clowniſh Parents, muſt have a Nurſe of a ſtrong and clowniſh Diet: for as Lambs ſucking She-Goats bear coarſe Wool, and Kids ſucking Ewes bear ſoft Hair; ſo fine Children degenerate by groſs Womens Milk, loſing or leſſening that Excellency of Nature, Wit, and Complexion, which from their Parents they firſt obtained: Neither is Womens Milk beſt only for young and tender Infants, but alſo for Men and Women of riper Years, fallen by Age or by Sickneſs into Conſumptions. Beſt I mean in the way of Nouriſhment, for otherwiſe Aſſes Milk is beſt, for ſome Cows Milk, and for others Goats Milk; becauſe the one cleanſes, the other looſens, and the third ſtrengtheneth more than the reſt. Goats Milk is alſo better for weak Stomachs, becauſe they feed on Boughs more than Graſs. Sheeps Milk is ſweeter, thicker, and more nouriſhing, yet leſs agreeable to the Stomach, becauſe it is fatter. Cows Milk is moſt medicinal, becauſe with us it looſeneth the Body, though in *Arcadia* it ſtayeth the Belly, and alſo cureth Conſumptions better than any other Milk. Finally, the Milk of any Beaſt chewing the Cud, as Goats, Sheep, and Kine, is very ill for Rhums, Murs, Coughs, Fevers, Head-achs, Stoppings, and Inflammations of any inward Part; for ſore Eyes alſo, and ſhaking of Sinews. *Avicen* ſaith, that their Milk is hurtful to young Men, becauſe they are choleric; to ſore Eyes, Head-achs, Agues and Rheums, becauſe it is full of Vapours; to Convulſions and Cramps, by reaſon of Repletion; to Reſolution or Palſies, by over moiſtening; to the Stone and Obſtructions, becauſe the Cheeſy part of it is very groſs.

Of

Of Beaſts not chewing the Cud, Camels Milk the ſweeteſt and thineſt of all other; Mares Milk the next, and Aſſes Milk of a middle Temper: not ſo thin, but that it nouriſheth much; or ſo thick, as that eaſily it will curdle. As Milk thinneſt in the Spring, and thickeſt in Summer, ecauſe then the Wheyiſh part is reſolved by Sweat; nd all Meats then obtain a drier Faculty.

Signs of the beſt Milk.

There be four Ways in Women and Beaſts to now the moſt nouriſhing and ſubſtantial Milk; amely, by the Colour, Smell, Conſiſtence and Taſte. For the beſt Milk is of a Pearl Colour, either blue, tranſparent, nor grey, but white, lear, and confuſed; the Conſiſtence of it is neither hin nor thick, hanging like a Row of Pearls pon one's Nail, if it be milked on it, not over aſtily running off. In Taſte it is not ſour, bitter, alt, ſweet, ſharp, nor ſtrong, but ſweet, yet not n Exceſs, and pleaſant after an extraordinary kind f Pleaſantneſs: yet *Galen* affirmeth, that if Milk ould be taſted when it is firſt concocted in the Veins and Breaſts, it would ſeem ſweeter than Honey itſelf. The Smell likewiſe of it is pure nd fragrant, tho' proper to itſelf, and void of Loathſomneſs.

Cauſes of good Milk.

Alſo it is much material to the Goodneſs of Milk, to have ſpecial regard to the Diet of thoſe Creatures whoſe Milk we uſe, or chuſe for our Children. *Galen* reporteth, that a Friend's Child of his, having loſt his good Nurſe by an untimely Death,

Death, was put out to another; who in time o Dearth being forced to feed chiefly upon Fruit an Roots, and Acorn Bread, infected her Child, a she herself was infected, with much grievous an filthy Scabs. And I pray you what else is th Cause, that many Children nursed in the Countr are so subject to Frets, Sharpness of Urine and th Stone, but that their Nurses for the most part ea Rye Bread strong of the Leaven, and hard Cheese and drink nothing but muddy and new Ale? I is also recorded, that a young Man sick of a Consumption used the Milk of a Goat to his grea Good, so long as it fed in his own Field; but afterward feeding in another Field where Store o Scammony grew, and some wild Spurge, he fel into a deadly Scouring, and felt no Nourishment.

Furthermore Care is to be taken of their Health that give us Milk; for as an unclean and pocky Nurse, which woful Experience daily proveth, infecteth most sound and lively Children; so likewise a clean, sound and healthful Nurse, recovereth a sickly and impotent Child. Nay, which is more, no Man can justly doubt, that a Child's Mind is answerable to his Nurse's Milk and Manners: For what made *Jupiter* and *Ægystus* so lecherous, but that they were chiefly fed with Goats Milk? What made *Romulus* and *Polyphemus* so cruel, but that they were nursed by She-Wolves? What made *Pelias*, *Tyrus* and *Neptune*'s Son, so brutish, but that he was nursed by an unhappy Mare? Is it any Marvel also, that *Giles* the Abbot, as the Saint-register writeth, continued so long the Love of a solitary Life in Woods and Deserts, when three Years together he suck'd a Doe? What made Dr. *Cajus* in his last Sickness so peevish and so full of Frets at *Cambridge*, when he suck'd one Woman,

an, whom I ſpare to name, froward of Condi-ons and of bad Diet; and contrariwiſe ſo quiet nd well, when he ſuck'd another of contrary Diſpoſition? Verily the Diverſity of their Milks nd Conditions, which being contrary one to the ther, wrought alſo in him that ſucked them con-rary Effects.

Now having ſhewed what Milk is beſt, and how o be choſen, let us conſider how it is to be taken nd uſed of us. Firſt, therefore, if any naturally oath it, as *Petrus Aponenſis* did from the Day of is Birth, it cannot poſſibly give him any good Nouriſhment, but perhaps very much Hurt in of-ending Nature. If contrariwiſe any with *Phili-us* love nothing elſe, or with the poor *Bizonians*, an get no other Meat, or with the *Tartarians* nd *Arabians* feed moſt often willingly on Milk; et them all remember theſe three Leſſons.

How Milk is to be eaten and uſed in time of Health.

Firſt, That they drink or eat the Milk of no orned Beaſt unſodden, for ſo will it not eaſily urdle nor ingender Wind: but Womens Milk, Aſſes Milk, and Mares Milk, need no other Fire o prepare it, for it will never curdle into any hard ubſtance. *Secondly*, To be ſure that Milk ſhall ot curdle, ſeaſon it with Salt, Sugar, or Honey, nd neither drink any Wine or four thing upon it, or mingle it with other Meats, but eat it upon n empty Stomach, and faſt an Hour after it. *Thirdly*, Exerciſe not preſently upon it, neither leep upon any Milk taken from Beaſts chewing he Cud; and when you have eaten it, waſh your Teeth clean; for there is no greater Enemy unto hem than Milk itſelf, which therefore Nature hath

hath chiefly ordained for them, who never had or have loſt their Teeth. And truly, as *Marcilius Ficinus* noteth, Milk is not to be uſed of young Men, who have ſound Teeth given them for ſtronger Meat, but of ſuch as either have none at all, or very few and weak ones; or tho' they have ſtrong Teeth, want Ability and Strength to ſet them a grinding, as it falleth out in them that are fallen into hectic Fevers. Wherefore when *Poppæa*, Wife to *Domitius Nero*, carried 500 She-Aſſes, ſhod with Gold, continually about with her, to bath her Body in their Milk once a Week, and to drink of it every Day, to make her Skin clear and ſmooth without Wrinkles, ſhe left it rather a Monument of her Pride, than a Memorial of her Wiſdom; for Nature taught her a better Meat, tho' Art could not appoint her a finer Bath. If ſhe had taken it, as the *Arcadians* do Cow-Milk, in the Spring-time only, for a Month or ſix Weeks together once in the Morning, to cleanſe and purge the Body of bad Humours, it had been good and warrantable by Phyſic; but to uſe it continually in Health, could not leſs corrupt her than Goats Milk did my Lady *Penruddock*, of whoſe cruel and terrible End, cauſed by the leaſt Worms of all other, perpetually ingendered betwixt the Skin and the Fleſh, through Superfluity of Nouriſhment ariſing from the long Continuance of Goats Milk, I will not here rehearſe, it being freſh enough in their Memories that beſt knew her, and moſt loved her. The like may I ſay of Cow Milk, ſo generally uſed of us, that being now and then taken of ſound Men, not ſubject nor diſtempered with hot Diſeaſes, it nouriſheth plentifully, increaſeth the Brain, fatteneth the Body, reſtoreth Fleſh, aſſwageth Sharpneſs of Urine,

Urine, giveth the Face a lively and good Colour, increaſeth Luſt, keepeth the Body ſoluble, ceaſeth extreme coughing, and openeth the Breaſt: as for Children and old Men, they may uſe it daily without Offence; yea, rather for their good and great Benefit.

What Milk is beſt in Sickneſs and Conſumptions.

Concerning them that be ſick, there are few Diſeaſes to which Milk is not offenſive being inwardly taken, except the Conſumptions of the ſolid Parts, *Maraſmus*, the Conſumption of Fleſh, called *Atrophia*, and the Conſumption of the Lungs and breathing Parts, called *Phthiſis:* For Recovery of the firſt, Camels Milk is preferred before all others, becauſe it is moſt moiſt and thin. The ſecond ſort is beſt recovered by ſucking Milk from a Woman's Breaſt, as moſt familiar to our Livers and Blood, needing no Preparation, for it is only Blood diſcoloured, but only Application unto the Fleſh.

The Chuſing of a good Nurſe.

The Nurſe muſt be young, clear of Skin, of a kindly Smell, pure Complexion, good Temperature, wholeſome and moderate Diet, much Sleep, little Anger, neither too idle nor too toiling, no Wine-bibber, no Eater of hot Spices, no ordinary Wanton, and void of all Diſeaſes: Such a Nurſe is ſooner wiſhed for than found; yet ſuch a one is to be choſen either for ſound Children or ſick Perſons, leſt drawing Corruption in ſo fine a Meat as Milk is, our Conſumptions be increaſed ſo much the

the more, by how much Poiſon given with Drink is more dangerous.

ASSES MILK.

The third ſort of Conſumptions, wherein the Fleſh accidentally decayeth through Exulceration of the Lungs and breathing Parts, is eſpecially to be cured by Aſſes Milk; for which Camels Milk is unfit, becauſe it is too thin and moiſt; as alſo Womens Milk, becauſe it wholly nouriſheth and nothing cleanſeth; whereas Aſſes Milk is both Meat and Medicine, cleanſing and nouriſhing alike; not ſo thin as to hinder Expectoration, not ſo thick as to cauſe Condenſation of the Matter putrefied, but being of a middle Temper and Conſiſtence, and conſequently moſt proper for that Diſeaſe: Neither are all Aſſes of a like Goodneſs; for a young Aſs's Milk is of the thineſt, an old Aſs's Milk is too thick and dry, but one of a middle Age is beſt for that Purpoſe. Having gotten ſuch a one, every Morning, four or five Hours before you uſe her Milk, ſhut her from her Foal, and curry her well and clean, leſt her Skin growing ſcurvy and foul, ill Vapours be augmented inwardly for want of Expiration; then feed her with grinded Malt, ſtraw-dried, mingled with a little ſweet Fennel-ſeed, Aniſe-ſeed, or Carraway-ſeed, which ſhe will eat with great Pleaſure, and digeſt into a ſweet and wholeſome Blood. An Hour after that, milk her as near the Patient as conveniently you can, that he may drink her Milk e'er the Air hath altered it, for if it be once cold it is never wholeſome; this is to be done twice a day, Morning and Evening, upon an empty Stomach, neither eating nor drinking ought after

t for two Hours: you may ſweeten it alſo with ugar-candy, Sugar of Roſes, or fine Maiden-Honey, and it will be the more effectual. As oon as the Aſs is milked, turn her and her Foal nto fine Leaſe, wherein ſtore of Cowſlips, Tre-oil, Cinqfoil, Elicampin, Burnet Filipendula, Meadow-tanſy, Horſe-tail, Plantain, Lambs-ongue, Scabious and Lung-wort groweth. In Winter feed her with the ſweeteſt Hay, growing n the fineſt and beſt Meadows. If Aſſes Milk annot be conveniently obtained for the Lung-onſumption, nor Womens Milk for the Liver-onſumption before ſpecified, uſe the Milk of a neetly young reddiſh and ſound Cow, feeding n the like Leaſe, or upon the ſweeteſt Hay: But eware, as commonly Fools do not, that you eed them not with new and much leſs with four Grains; for it maketh their Milk ſtrong, windy, nd unwholeſome, eſpecially for ſuch as be weak nd much conſumed; likewiſe remember to rub nd ſtroke down your Cow every Morning, and er Milk will be both ſweeter and more nouriſh-ng. Thus much of Milk, what it is, how it is ade, for whom and for what Diſeaſes it is con-enient, how it is to be prepared and uſed, how any kinds thereof are wholeſome for Man's Body, hat Milk is fitteſt for ſound Men, and what for em that be ſick; ſo there reſteth no more but o wonder at *Pliny*'s Credulity, who as conſtantly, pon hear-ſay, avoucheth Mares feeding near the iver *Aſtaces* in *Pontus* to give all black Milk; as *ardan* reporteth blue Snows to be common near ne Streights of *Magellan*.

CHAP.

CHAP. XV.

Of Butter, Cream, Curds, Cheese, and Whey.

THE Milks of horned Beasts, as Cows, Ewes and Goats, do consist of three Substances; Cream, Curds and Whey.

Of CREAM.

The first, being compared to the rest, is hot and unctuous; the second phlegmatic and viscous; the third of a middle Nature. Again, there be two sorts of Cream; one natural, called the Flour of raw Milk, gathered of the Milk without Fire, after it hath stood in a cold Place; the other called the Flour or Cream of sodden Milk, or clouted Cream, gathered from it after it hath been thickned upon a soft Fire. Raw Cream, how sweet soever it seemeth to wanton Stomachs, yet it weakneth Concoction, hindereth Retention, and is more hard of Digestion than any Milk. Sodden and boil'd Cream, such as we use in Tarts, Fools and Custards, is less offensive to the Stomach, and of better Nourishment; yet we do ill in eating it last, when the Lightness and Unctuosity of it sheweth that it ought to be eaten first.

BUTTER.

Butter, not undeservedly termed the *Flemmin* Treacle, is by labouring and churning made of both sorts of Cream: so that as Milk is nothing but Blood twice concocted, so Butter is nothing but Cream twice laboured. *Pliny* sheweth th

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true making of it, *lib.* 28. *c.* 9. which I need not to repeat, becauſe it nothing or very little differeth from ours: Only I wonder with him, that *Africa*, and other barbarous Countries eſteem it a Gentleman's Diſh, when here and in *Holland*, and in all the northern Regions, it is the chief Food of the poorer ſort: for go from the Elevation of 52 to 84 of the North Pole, you ſhall every where find ſuch Store of good Butter, as no where the like, no not in *Parma* nor *Placentia*, nor *Holland* itſelf, whence ſo much Butter and Cheeſe is diſperſed through the World. In *Iceland* they make ſuch a Quantity, that having neither earthen Veſſels nor Caſks enough to keep it in, they make Cheſts of Fir thirty or forty foot long, and five foot ſquare, filling them yearly with ſalt Butter, which they bury in the Ground till they have Occaſion to uſe it.

Butter is hot and moiſt, of groſs Nouriſhment, ſoftening rather than corroborating the Stomach, haſtening Meat into the Belly before it be concocted, rheumatic, and eaſily converted into oily Fumes, which greatly annoy both Throat and Head. It is ill for the Stomach, Rheum, and all Fluxes either of Blood, Humors, or Seed; and in truth it is rather to be uſed as Sauce and Phyſic, than as Meat to feed upon. It is beſt at Breakfaſt, tolerable in the beginning of Dinner, but at Supper no way good, becauſe it hindereth Sleep, and ſendeth up unpleaſant Vapours to annoy the Brain, according to the old Proverb, *Butter is Gold in the Morning, Silver at Noon, and Lead at Night.* It is alſo beſt for Children whilſt they they are growing, and for old Men when they are declining; but very unwholeſome betwixt thoſe two Ages, becauſe through the Heat of young

Stomachs, it is forthwith converted into Choler. Weak Stomachs are to eſchew all fat, oily, and buttered Meats, eſpecially when they ſwim in Butter; for naturally Butter ſwimeth aloft, and conſequently hindereth the Stomachs cloſing, whereby Concoction is foreſlowed, and many ill Accidents produced to the whole Body. The *Dutchmen* have a By-verſe amongſt them to this Effect:

Eat Butter firſt, and eat it laſt,
And live till a hundred Years be paſt.

And *Paracelſus*, in his Book *de Tartaro*, thinketh the *Netherlanders* to be more free of the Stone than other Nations, becauſe their chiefeſt Food is Butter; wherein the ſilly Alchymiſt was not a little miſtaken, for no People in the World are more ſubject to that Diſeaſe, as the Number and Excellency of Stone-cutters in that Country may plainly prove. And if Butter be leſs offenſive, and more nouriſhing to them than better Meat, it is to be imputed either to a natural Affection unto it, infuſed, as it were, with their Parents Seed, or elſe to a long Cuſtom, which is, as I before noted, another Nature. And verily their natural Love unto that Meat of all others appeareth in this: for that as *Engliſh* People, when the Bride comes from Church, are wont to caſt Wheat upon her Head, and the *Grecians* to anoint the Door-poſts with fat Lard; ſo when their Brides and Bridegrooms return homeward from Church, one preſents them, as preſaging Plenty and Abundance of all good things, with a Pot o Butter; which they eſteem the Foundation, tho a ſlippery Foundation, of their Lives. The fatteſ Butter is made of Sheeps Milk, the ſtrongeſ

of Goats Milk, but the beſt and moſt of Cows Milk, which cauſed it of the *Grecians* to be called *Butyros*. It were tedious and impertinent to ſhew how many and neceſſary Uſes it hath in Surgery and Phyſic, conſidering that here we are only to deſcribe, as we have done, what Nouriſhment it giveth, not what it worketh againſt Diſeaſes.

Of CURDS *and* CHEESE.

As there hath mention been made of two ſorts of Cream, ſo now alſo I muſt write of two ſorts of Curds; the one freſh, without Salt or Runnet, the other mingled with the one or both. Now, if the Butter be at Market when the Curds or Cheeſe is preſs'd at home, then are they both utterly unwholeſome, claming the Stomach, ſtopping the Veins and Paſſages, ſpeedily breeding the Stone, and many Miſchiefs; but if they be equally mingled with the butteriſh part, then the Cheeſe made thereof is wholeſome, unleſs Age or ill Houſewifery hath made it bad: for new, ſweet, and freſh Cheeſe nouriſheth plentifully; middle-aged Cheeſe nouriſheth ſtrongly, but old and dry Cheeſe hurteth dangerouſly; for it ſtayeth Siege, ſtoppeth the Liver, ingendereth Choler, Melancholy, and the Stone, lieth long in the Stomach undigeſted, procureth Thirſt, maketh a ſtinking Breath, and a ſcurfy Skin: Whereupon *Galen* and *Iſaac* have very well noted, that as we may feed very liberally of Ruen Cheeſe, and more liberally of freſh Cheeſe; ſo we are not to taſte any further of old and hard Cheeſe, than to cloſe up the Mouth of our Stomachs after Meat.

Concerning the Differences of Cheeſe in Subſtance; good Cheeſe is neither too ſoft nor too hard, too cloſe, nor yet ſpongy, too clamy, nor

yet crumbling, too ſalt, nor yet unſavoury, too dry, nor yet weeping, pleaſantly, not ſtrongly ſmelling, eaſily melting in the Mouth, and never burning as it is toaſted at the Fire. Likewiſe Cheeſe made of Ewes Milk is ſooneſt digeſted, that of Cows Milk is more nouriſhing, but Cheeſe made of Goats Milk is moſt nouriſhing of all, being eaten whilſt it is new and ſoft, for it quickly waxeth dry, earthy, and crumbling. The weſtern *Goths*, to prevent the Dryneſs of Cheeſe, make them ſo big, that two ſtrong Men with Levers can ſcarce move one of them; which alſo cauſeth the *Parmiſans* to be ſo big, and alſo them of *Placentia*, which *Bernardinus Scaccus*, in his Annals of *Trent*, preferreth before the *Parmiſans*. But was not that a great Cheeſe, think you, wherewith *Zoroaſter* lived in the Wilderneſs 20 Years together, without any other Meat? or rather was it not moſt cunningly made or preſerved, when at 20 Years end it did eat as ſoft as at the firſt Day? Which tho' ſome do think impoſſible, yet the *Parmiſan* of *Italy* will prove it true, by Age waxing mellower and ſofter, and more pleaſant of Taſte, digeſting whatſoever went before it, yet itſelf not heavy of Digeſtion. Our *Eſſex* Cheeſe, being well handled, would in my Judgment come next unto it, eſpecially if Goats were as plentiful there as Sheep, that there might be a Proportion betwixt the three Milks, without which it is Folly to attempt the like. Now whereas the *Placentian* and *Parmiſans* add Aſſes Milk and Mares Milk and alſo Camels Milk, when they can get it, to the making of their Cheeſe, it is not for the Curd ſake, becauſe they yield no hard Curd, but for the butteriſh part that is taken out of them: for indeed the Butter made of them is moſt thin, l

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quid, moiſt and penetrating, whereby ſuch a ſuppeling is procured, that their Cheeſes do rather ripen than dry with long lying.

The *Iriſhmen*, like to *Pliny*'s Barbarians, have not yet ſo much Wit as to make Cheeſe of Milk; and our *Welchmen* want cunning to make it well. *French* Cheeſe, in *Pliny*'s time, taſted like a Medicine; but now the Angelots of *Normandy* are counted reſtorative; which many of our Gentlewomen, and eſpecially a Niece of mine own, have ſo well counterfeited, that they excel their firſt Pattern. *Spain* hath forgotten the Art of Cheeſe-making; and *Portugal* makes them but indifferently well, tho' ſometimes the beſt in the World were made at *Cuna*, near to Cape *Vincent*, where they alſo made Cheeſes of 1000 *lb.* Weight a-piece.

As for our Country Cheeſes, *Banbury* and *Cheſhire* yields the moſt, and are beſt; to which the *Holland* Cheeſes might be juſtly compared, if their Makers could but ſoberly put in Salt.

As for Butter-milk, and Whey, I leave them to my Treatiſe of Drinks, becauſe they are of a thinner Subſtance than that conveniently and properly they may be numbered and accounted amongſt Meats. Now a Word or two of Eggs, and then to our variable and no leſs profitable Diſcourſe of Fiſhes.

CHAP. XVI.

Of EGGS *and* BLOOD.

AS the *Æonians* live only on Eggs and Oatmeal, ſo the *Egyptians* for a great while durſt not eat Eggs, becauſe they are unperfect or liquid Fleſh; neither did they eat a long time any Milk, becauſe it is but diſcoloured Blood: Certain *Grecians* abſtained from them, becauſe they reſemble a little World; for the Shell of them is like the Earth, cold and dry; the White is like to Water, cold and moiſt; the Foam or Froth in the White reſembleth Air, which is warm and moiſt; the Yolk agreeth with the Fire, which is hot and dry. But to omit ſuch frivolous Reaſons, let us not doubt but an Egg is a lawful and wholeſome Meat, tempered ſo excellently well by Nature itſelf, that it muſt needs be accounted one of the beſt Nouriſhments, being eaten White and all; for they which eat only the Yolk, as many do in a conceit to nouriſh more plentifully, fall into many hot and dangerous Diſeaſes, unleſs they have a very cold Liver and a wateriſh Blood. Contrariwiſe the Whites of Eggs are ſo cold, that ſpongy Wood being thoroughly overlaid with them, will hardly, or not at all be burnt in a glowing Fire. Both being taken together, do ſo qualify one another, that generally they agree with all Stomachs, or at the leaſt offend none, if we chuſe them that be beſt, and prepare them well after they be choſen. Now all Eggs being potential Creatures, no doubt bu

but they are of like Substance and Temper with that which in time they shall be made. Wherefore as the Flesh of Pheasants, Partridges and Hens, be of best Juice, Temper, Quality, Nourishment and Digestion, so likewise their Eggs are wholesomest of all others. Contrariwise, as the *Greek* Proverb saith, *Like Crow, like Egg.* Neither can we imagine how any Egg should be wholesome, proceeding from an unwholesome or distempered Creature. Wherefore we condemn, in the way of Comparison, all Eggs of Turkies, Peacocks, Geese, Ducks, and all Water Fowl, preferring Hens Eggs before all other, because they are a most usual, familiar, and temperate Meat.

What kind of Eggs be best.

In the choice of good Eggs observe these Lessons; 1. That they be rather Pullets Eggs, than laid by an old Hen. 2. That they be not self-begotten, but gotten by the Cock upon the Hen. 3. That they be new, white, and long: for such Eggs nourish plentifully and quickly, clear the Voice and Breast, strengthen the Stomach, recover Men out of Consumptions, and increase Nature so much, that in continuance of time they make us Wantons. They nourish quickly, because they are nothing but liquid Flesh: they nourish much, because their Heat and Moisture is proportionable unto ours: they are wholesomest in the Morning, because they are then newest. They are best in Winter, because Hens are then fattest, strongest, and best relished; they are worst in Summer, because Hens feed then upon Flies, Snails, Cadlocks, and many ill Weeds, which rather scour than nourish their Bodies: they are

beſt eaten alone, becauſe being mingled with other Meat they corrupt in the Stomach, filling many Mens Faces full of Pimples, Morphews, and Freckles. They are ill for young Children, eſpecially being often eaten, for that their hot Bodies turn them into over hot Nouriſhment, whence Itch, Scabs, Inflammations and Corruptions do ariſe. They are alſo as bad for old Men, becauſe they are hardly digeſted of a cold Stomach; fitteſt they are for temperate young Perſons, and ſuch as are conſumed without any notable Fever.

Concerning the Nature of other Birds Eggs, beſides Hens. *Epenætus* extolleth Peacocks Eggs before all other, and then the Eggs of Berganders, and laſtly of Pheaſants, Partridges and Turkies, whoſe Judgment I would have thoroughly confuted, had not daily Experience, and *Antonius Gazius*'s Arguments done it already. And verily whoſoever will taſte other Eggs than which daily we uſe, ſhall find none void of a ſtrong Savour and bad Reliſh, ſaving the Eggs of Pheaſants, Partridges, Berganders, Oſtriches, Turkies, Ducks and Geeſe, tho' the three laſt named be bad enough. Yet if Ducks Eggs be hatched under a Hen, they eat more ſweetly, and Gooſe Eggs alſo hatched under them are thought by *Simeon Sethi* no unwholeſome Meat. Pidgeons Eggs are exceeding hot and of ill Taſte, hardly hardening by long ſeething. The Eggs of Sparrows increaſe Luſt, ſtrengthen the Heart, and nouriſh abundantly: As for the Eggs of other Birds, great and ſmall, howſoever they are eaten, as *Rhaſis* ſaith, in the way of Medicine, yet they give either none or no good Nouriſhment. But Hens Eggs are ſo temperate and nouriſhing, that *Galen* himſelf, in certain continual Fevers, gave them uſually to his Patients

Patients to reſtore Spirits; and not without Reaſon, being of ſo fine a Subſtance, and freed in a manner from all Hurtfulneſs; for they moiſten us in hectic Fevers, they nouriſh us in Conſumptions, they ſtrengthen us in Fluxes, they bridle ſharp Humours when they gripe us, reſtore Spirits in Weakneſs of Heart, they ſpeedily paſs from a clean Stomach, neither are they forbidden in a ſtrait and thin Diet, did they not nouriſh over ſoon. *Geſner* ſheweth a good Reaſon why new, white and long Eggs be the beſt of all other. 1. Becauſe new Eggs are ever full, but old Eggs loſe every Day ſomewhat of their Subſtance, and in the end waxing addle, ſtink like Urine, whereupon they were called of the Latins *Ova Urinæ*. 2. The whiteſt Eggs have the paleſt Yolks, and moſt thin, fine, little bloody Strings ſwimming upon them. 3. The longeſt Eggs are commonly Cock-Eggs, and therefore of better Nouriſhment. Some Eggs are almoſt all Yolk and no White, yea, ſome have two Yolks in them, others have in a manner no Yolk at all, or at moſt nothing proportionable; the former ſort nouriſh moſt, the other are fitteſt for hot Stomachs.

The Dreſſing of Eggs.

Concerning the Preparation of them, a rare Egg any way dreſs'd is lighteſt of Digeſtion, a hard Egg is moſt rebellious, an Egg betwixt both is of ſtrongeſt Nouriſhment. *Braſſavola* reporteth a Monk to have been made ſo coſtive with hard Eggs, that no Art was available to give him one Stool. Furthermore, all hard Eggs, eſpecially hardened by frying, get from the Fire a ſmoaky and hot Nature, and from the Frying-pan and

burnt Butter a malign Quality, not only as offenfive to the Stomach as rotten Eggs, but alſo ſending up bad Vapours to the Brain and Heart. Eggs potcht into Water or Verjuice are fitteſt for hot Complexions, or Men diſtempered with Agues; ſodden rare in the Shell they are ſooneſt converted into Blood; but being rare roaſted in Embers, they make the thickeſt and ſtrongeſt Blood, and and are fitteſt for weak, cold and watteriſh Stomachs. Thus much of Birds Eggs, which in a little Quantity nouriſh much, and are called of *Ficinus* the Quinteſſence of Fleſh, becauſe they yield ſo ſpeedy and fine Nouriſhment.

Now it reſteth to diſcourſe ſomething of Tortoiſes Eggs, which be not poiſonable nor hurtful, as the Eggs of Snakes, Lizards and Chamæleons, but very fit to nouriſh Men in hot Agues, when all Birds Eggs may be ſuſpected of inflaming the Blood; for they are of a more phlegmatic Nature, tempering hot Humours, procuring Sleep to the watchful, Moiſture to the dried Perſon, and inſpiring as it were a ſecond Life to ſuch as ſeem deſperately conſumed of hot Fevers. Sir *William Pelham*, that worthy and valiant Knight, kept them in his Garden at the *Minories*, by the Tower of *London*, where I wondered much at the Beaſt, and more at her Eggs; for contrary to the Nature of Hens Eggs, the moſt ſpotted were the beſt, and the hardeſt of Shell the beſt likewiſe; and they are worſt when they are neweſt, beſt when they are three Months old.

Laſt of all, as touching that Queſtion made by *Plutarch*, and diſputed of him more wittily than wiſely of either Side, *Whether the Hen or the Egg be firſt in Nature?* I omit it as a fooliſh and ſuperfluous Doubt, ſince common Senſe and Reaſon telleth

telleth us, that the perfecter Creatures were firſt made, and the whole is more ancient than that which is gotten of the whole.

Of BLOOD.

Blood being the Chariot-man or Coacher of Life, was expreſly forbidden the *Iſraelites*, *Lev.* vii. tho' it were but the Blood of Beaſts, partly becauſe they were naturally given to be revengeful and cruel-hearted, partly alſo becauſe no Blood is much nouriſhing out of the Body, albeit in the Body it is the only Matter of true Nouriſhment: Nevertheleſs the *Laconians* black Broth, ſo highly commended of *Dionyſius*, was made of Kids Blood ſodden with Water, Vinegar and Salt; yea, the *Biſaltæ* of *Scythia* make Pottage of Horſes Blood and Milk, accounting it their beſt and ſtrongeſt Meat. Alſo in *Ægira* Bulls Blood is ſo far from being poiſonable, as it is in all other Places, that it is held both delicate and reſtorative; ſo likewiſe is the Blood of a Mare that was never covered; for if ſhe once have taken Horſe her Blood is dangerous. *Druſus* the Tribune purpoſing to accuſe *Quintus Cæpio* of giving him Poiſon, drank Goats Blood a good while before, whereby he waxed ſo pale and colourleſs, that many indeed ſuſpected him to have been poiſoned by *Cæpio*; whereby it is manifeſt that Blood hath been a very ancient Nouriſhment, and not lately deviſed by our Country Pudding-wrights, or curious Sauce-makers, as *Jaſon Pratenſis* and other fooliſh Dietiſts have imagined. Nay, which is more, not only the Blood of Beaſts hath been given for Meat, but alſo the Blood of Men and Striplings hath been drunk for a Reſtorative: yea, in *Rome*, the Seat and Nurſe of all Inhumanity, Phyſicians did preſcribe

their Patients the Blood of Wreſtlers, cauſing them to ſuck it warm breathing and ſpinning out of their Veins, drawing into their corrupt Bodies a ſound Man's Life, and ſucking that in with both Lips which a Dog is not ſuffered to lick with his Tongue; yea, they were not aſhamed to preſcribe them a Meat made of Man's Marrow and Infant's Brains. The *Grecians* afterwards were as bold and impious as the *Romans*, taſting of every inward and outward part of Man's Body, not leaving the Nails unproſecuted. But of all other, I wonder moſt at *Marſilius Ficinus*, a moſt famous Scholar, and accounted for a good Catholic, who hath thus written of the Uſe of Man's Blood. No doubt, ſaith he, the Milk of a young and ſound Woman is very reſtorative for old Men, but the Liquor of Man's Blood is far better; which Old Women-Witches, knowing to be true, they get young Children unto them, and prick or wound them, and ſuck their Blood to preſerve their own Health and Life. And why may not then old Men, I pray you, for need, ſuck likewiſe the Blood of a young Man or Maid, which is merry, luſty, ſound, and willing to ſpare ſome of his ſuperfluous Blood for another Man's Life? Wherefore I adviſe them to ſuck an Ounce or two of Blood, faſting, out of the Vein of the left Arm, at a little Orifice, towards the Full of the Moon, drinking preſently upon it ſome Wine and Sugar, *&c.* which tho' he proteſteth himſelf to have uttered as a great Secret, tho' the Prince of *Aboha'y* wrote as much before in his *Old Man's Diet*, and to be as lawful as it is helpful in Phyſic's Practice; yet, by his leave, I dare again proteſt and prove the contrary; for it is unlawful to graze upon a Man's Carcaſe; and is it lawful to eat or drink

his

his Blood? What Remedy call you that which is more ſavage and abominable than the Grief itſelf? What Law, what Reaſon, nay, what Conjecture found out this Cannibal's Diet? Well, let it proceed from the *Americans* and *Barbarians*; nay, from the *Grecians*, that were counted civil: let *Democritus* dream and comment, that ſome Diſeaſes are beſt cured by anointing with the Blood of Strangers and Malefactors, others with the Blood of our Friends and Kinsfolks: let *Miletus* cure ſore Eyes with Mens Galls; *Artemon* the Falling-ſickneſs with dead Mens Sculls; *Antheus* Convulſions with Pills made of dead Mens Brains; *Apollonius* bad Gums with dead Mens Teeth; but far be it from any human or Chriſtian Heart, (brag we of this fooliſh Invention never ſo much) to ſuck away one another's Life in the Blood of young Men, wherein *Charles* IX. King of *France* being but outwardly bathed for his Leproſy, died therefore, and for other his cruel Maſſacres, a moſt bloody Death. Wherefore let us content ourſelves with the Blood of Geeſe, Swans, Hogs, and Sheep, in our Sauce and Puddings, which yet are but a groſs and fulſome Nouriſhment, unleſs they meet with a ſtrong and good Stomach.

CHAP. XVII.

Of FISH *generally, and the Difference thereof.*

AS amongſt Poets there is ſome called the *Coryphæus*, or Captain-poet, ſo fareth it likewiſe amongſt Meats; ſome preferring Fruit, as being

being moſt ancient, cleanly, natural, and needing either none or very little Preparation: others extol Fleſh, as moſt ſuitable to fleſhy Creatures, and giving moſt and beſt Nouriſhment. But the fineſt Feeders and dainty Bellies did not delight in Fleſh with *Hercules*, or in Fruit with *Plato* and *Arceſilaus*, but with *Numa* and *Philocrates* in Variety of Fiſh; which *Numa* made a Law, that no Fiſh without Scales nor without Fins ſhould be eaten of the People; whereupon I may juſtly collect and gather, that he was not ignorant of *Moſes*'s Law. Alſo, according to the vain Dream of *Gregory* the Great, Biſhop of *Rome*, and the Author of the Carthuſian Order, he put more Holineſs in Fiſh than in Fleſh, falſly imagining Fleſh to be a greater Motive to Luſt and Laſciviouſneſs than the Uſe of Fiſh; which frivolous Conceit is before ſufficiently confuted in the 7th Chapter, and needeth not to be ſhaken again in this Place. Now I will not deny that Fiſh is a wholeſome Meat, if ſuch Fiſh could be always gotten as may ſufficiently nouriſh the Body; but now-a-days it ſo falleth out through Iniquity of Times, or want of Providence, that our Sea-coaſt and Rivers are more barren of Fiſh than heretofore, that in the Spring-time, when we ought to feed on the pureſt and moſt wholeſome Nouriſhment, our Blood is not cleanſed, but corrupted with filthy Fiſh, I mean ſalt Herrings, red Herrings, Sprats, Haberdin, and green Fiſh, which are not amiſs for Sailors and Plowmen, but yet moſt hurtful and dangerous for other Perſons. *Gatis* Queen of *Syria* made a Law that no Meal ſhould paſs through the Year without Fiſh; which if it were as firmly made and executed in *England*, no doubt much Fleſh would be ſpared, and Navigation and Fiſher-

men

men maintained through the Land; neither ſhould we need to imitate *Gregory* the *Lent*-maker, perſuading Men to eat only Fiſh at that Time, when it is moſt out of Seaſon, moſt hardly gotten, and hurtful to the Bodies of moſt Men. Alſo in high *Germany* there is both Fiſh and Fleſh continually ſet upon the Table, that every Man's Appetite, Humour and Complexion, may have that which is fitteſt for it: in which Country tho' no *Lent* be obſerved, except of a few Catholics, yet is there abundance of Fleſh all the Year long, Reſtraint being only made in Spring-time of killing that which is young.

Differences of Fiſh *in Kind.*

Concerning the Kinds of Fiſhes, *Pliny* maketh 177 ſeveral ſorts of them, whereof ſome being never ſeen nor known in our Country, it were but Folly to repeat them. As for them which we have and feed on in *England*, they are either ſcaled, as Sturgeon, Salmond, Grailings, Shuins, Carps, Breams, Baſe, Mullet, Barbel, Pike, Luce, Pearch, Ruffs, Herrings, Sprats, Pilchards, Roch, Shads, Dorry, Gudgeon and Umbers; or ſhell'd, as Scallops, Oyſters, Muſcles, Cockles, Periwinkles; or cruſted over, as Crabs, Lobſters, Creviſſes, Shrimps; or neither ſcaled, ſhell'd, nor cruſted, as Tunny, Ling, Cod, Hake, Haberdine, Haddock, Seal, Conger, Lampreys, Lamperns, Eels, Plaiſe, Turbot, Flounder, Skate, Thornback, Maids, Sole, Curs, Gild-poles, Smelts, Cuttles, Sleeves, Pouts, Dog-fiſh, Poulps, Yards, Mackrels, Trouts, Tenches, Cooks, Whitings, Gournards and Rochets. To which alſo we may add, Sticklebacks and Minoes, and Spirlings and Anchovies,

chovies, becauſe they are alſo neither ſcaled, cruſted, nor defended with Shells.

As for the *Goodneſs* or *Badneſs* of Fiſh, it is leſſened or increaſed upon three Cauſes; the Place they live in, the Meat they feed on, and their manner of Dreſſing or Preparation. Concerning the firſt, ſome live in the Sea, ſome in Rivers, ſome in Ponds, ſome in Fenny Creeks and Meers.

Difference of Fiſh *in reſpect of Place.*

Sea-fiſh, as it is of all other the ſweeteſt, ſo likewiſe the leaſt hurtful; for albeit they are of a thicker and more fleſhy Subſtance, yet their Fleſh is moſt light and eaſy of Concoction, in ſo much that *Zeno* and *Crato*, two notable Phyſicians in *Plutarch*'s time, commended them above all other to their ſick Patients, and not without Deſert; for as the Sea-air is pureſt of all other, becauſe it is moſt toſſed and purified with Winds, ſo the Water thereof is moſt laboured, and nouriſheth for us the wholeſomeſt and lighteſt Meat; lighteſt, becauſe continual Exerciſe conſumeth the Sea-fiſhes Superfluities; wholeſomeſt, becauſe the ſalt Water, like to Buck-lye, waſheth away their inward Filth and Uncleanneſs. Of Sea-fiſh thoſe are beſt which live not in a calm and muddy Sea, toſſed neither with Tides nor Winds, for there they wax nought for want of Exerciſe; but they which live in a working Sea, whoſe next Continent is clean, gravelly, ſandy, or rocky, running towards the North-eaſt Wind, muſt needs be of a pure and wholeſome Nouriſhment, leſs moiſt and clammy than the others, eaſier alſo of Concoction, ſooner turn'd into Blood, and every way fitter for Man's Body. This is the Cauſe why the *Oritæ* and northern

northern People live as well with Fiſh alone, as we do here with ſuch variety of Fleſh; even I ſay the Goodneſs, Lightneſs, and Wholeſomneſs of their Fiſh, which is not brought unto us till it be either ſo ſtinking or ſalt, that all their Goodneſs is gone or dried up.

River-fiſh likewiſe are moſt wholeſome and light, when they ſwim in rocky, ſandy, or gravel'd Rivers, running northward or eaſtward; and the higher they ſwim up, the better they are: Contrariwiſe, thoſe which abide in ſlow, ſhort, and muddy Rivers, are not only of an excremental and corrupt Juice, but alſo of a bad Smell and ill Taſte.

Pond-fiſh is ſoon fatted through abundance of Meat and want of Exerciſe; but they are nothing ſo ſweet as River-fiſh, unleſs they have been kept in ſome River to ſcour themſelves, eſpecially when they live in little ſtanding Ponds, not fed with continual Springs, nor refreſhed from ſome River or Sea with freſh Water.

Fenny-fiſh of all other is moſt ſlimy, excremental, unſavoury, laſt digeſted, and ſooneſt corrupted; having neither free Air, nor ſweet Water, nor good Food to help or better themſelves; ſuch are the Fiſh of that Lake in *Armenia*, where all the Fiſh be black and deadly: and albeit our *Engliſh* Meers be not ſo bad, yet verily their Fiſh is bad enough, eſpecially to Stomachs of other Countries, unacquainted with ſuch muddy and unwholeſome Meats.

Differences of Fiſh *in reſpect of their Feeding.*

Concerning the Meats which Fiſhes feed on, ſome feed upon Salt and ſaltiſh Mud, as near *Leptis*

tis in *Africa*, and in *Eubæa*, and about *Dyrrhachium*, which maketh their Fleſh as ſalt as Brine, and altogether unwholeſome for moſt Stomachs: Others upon bitter Weeds and Roots, which make them as bitter as Gall; of which, tho' we have none in our Seas or Rivers, yet in the Iſland of *Pene* and *Clazomene* they are very common. Alſo, if *Pliny* may be credited, about *Cephalenia*, *Anipelos*, *Paros*, and the *Delian* Rocks, Fiſh are not only of a ſweet Taſte, but alſo of an aromatical Smell; whether it is by eating of ſweet Roots, or devouring of Amber and Amber-greaſe. Some alſo feed and fat themſelves near to the Common-Sewers, Sinks, Channels and Draughts of great Cities, whoſe chiefeſt Meat is either Carrion or Dung; whereas indeed the proper Meat for Fiſh is either Flies, Frogs, Graſhoppers, young Fry, and Spawn, and chiefly certain wholeſome Roots, Herbs and Weeds, growing in the Bottom or Sides of Seas and Rivers. *Cæſar*, *Craſus* and *Curius*, fed them with Livers and Fleſh; ſo alſo did the *Hieropolitans* in *Venus* Lake. In *Champagny* they fed them with Bread; yea, *Vidius Pollio* fed them with his condemned Slaves, to make them the more fat and pleaſant in Taſte. But neither they that are fed with Men, nor with Garbage or Carrion, nor with City-filth, nor with any thing we can deviſe, are ſo truly ſweet, wholeſome and pleaſant, as they which in good Seas and Rivers feed themſelves, enjoying both the Benefit of freſh Air, agreeable Water, and Meat correſpondent to their own Nature.

Difference of Fiſh *in reſpect of Preparation.*

Concerning their Difference of Goodneſs in Preparation, I muſt needs agree with *Diocles*, who being

being asked, Whether were the better Fish, a Pike or a Conger? That, saith he, sodden, and this broil'd: shewing us thereby, that all flaggy, slimy, and moist Fish, as Eels, Congers, Lampreys, Oysters, Cockles, Muscles and Scallops, are best broil'd, roasted and baked; but all other Fish of a firm Substance and drier Constitution, is rather to be sodden, as the most part of Fish before-named.

Last of all, we are to consider what Fish we should chiefly chuse, namely the best grown, the fatteſt, and the newest.

How to chuse the best Fish.

The best grown sheweth that it is healthy, and hath not been sick, which made *Philoxenus* the Poet at *Dionysius*'s Table to request him to send for *Æsculapius*'s Priest to cure the little Barbles that were served in at the lower Mess where he sat. If a Fish be fat, it is ever young; if it be new, it is ever sweet; if it be fed in muddy or filthy Water, keep it not till the next day, for it soon corrupteth; but if it be taken out of clean feeding, it will keep the longer.

Rules to be observed in the Eating of Fish.

Sodden Fish or broil'd Fish, is presently to be eaten hot; for being kept cold after it but one Day, unless it be covered with Wine-pickle or Vinegar, it is corrupted by the Air in such sort, that sometimes, like to poisonful Mushrooms, it strangleth the Eaters: also Fish coming out of a Pan is not to be covered with a Platter, lest the Vapour congealed in the Platter drop down again upon the

Fish

Fiſh; whereby that Fiſh which might elſe have nouriſhed, will either cauſe vomiting or ſcouring, or elſe corrupt within the Veins.

Finally, Whoſoever intendeth to eat a Fiſh-Dinner, let him not heat his Body firſt with Exerciſe, leaſt the Juice of his Meat, being too ſoon drawn by the Liver, corrupt the whole Maſs of Blood; and let no Fiſh be ſodden or eaten without Salt, Pepper, Wine, Onions, or hot Spices; for all Fiſh, compared with Fleſh, is cold and moiſt, of little Nouriſhment, ingendering wateriſh and thin Blood: and if any ſhall think, that becauſe Crabs, Skate, Cockles and Oyſters, procure Luſt, therefore they are likewiſe of great Nouriſhment, the Argument is denied; for though they blow up the Body with Wind, and make good Store of ſharp Nature, which tickleth and inciteth us to Venery; yet that Seed is unfruitful, and that Luſt wanteth Sufficiency, becauſe it cometh not from Plenty of natural Seed, but from an itching Quality of that which is unnatural. Thus much generally of Fiſh, in the way of a Preface. Now let us ſpeak particularly of every Fiſh eaten, or taken by us in this Iſland.

CHAP. XVIII.

Of SEA-FISH.

SEA-FISH may be called that ſort of Fiſh which chiefly liveth, feedeth, breedeth, and is taken in ſalt Water; of which I will write according to the Letters of the Alphabet, that every Man may readily

readily find out the Fiſh's Name whoſe Nature or Goodneſs he deſires to know.

ENCRASICHOLI.

Anchovies are but the Sea-Minoes of *Provence* and *Sardinia*; which being poudered with Salt, Wine-Vinegar and Origanum, and ſo put up into little Barrels, are carried into all *Greece*, and there eſteemed for a moſt dainty Meat. It ſeemeth that the People of thoſe hot Countries are very often diſtempered and diſtaſted of their Meat; wherefore to recover their Appetite they feed upon Anchovies, or rather taſte one or two of them; whereby not only to them, but alſo to us Appetite is reſtored. I could wiſh that the old manner of barrelling them up with Origanum, Salt and Wine-Vinegar, were obſerved: but now they taſte only of Salt, and are nothing ſo pleaſant as they were wont to be. They are fitteſt for Stomachs oppreſſed with Phlegm, for they will cut, ripen, and digeſt it, and warm the Stomach exceedingly well: They are of little Nouriſhment, but light enough if they were not ſo over-ſalted; they are beſt dreſs'd with Oil, Vinegar, Pepper, and dried Origanum; and they muſt be freed from their outward Skin, and the Ridge-bone, and be waſh'd in Wine before they be laid in the Diſh.

VARIATÆ. ALBURNI MARINI.

Bleaks of the Sea, or Sea-Bleaks, called of Dr. *Cajus*, *Variatæ*, or Sea-Cameleons, becauſe they are never of one Colour, but change with every Light and Object, like to changeable Silk, are as ſound, firm and wholeſome, as any Carp: there be great Plenty of them in our ſouthern Seas, betwixt

twixt *Rye* and *Exeter*; and they are beſt ſodden, becauſe they are ſo fine and ſo firm a Meat.

ABRAMIDES MARINÆ.

Breams of the Sea be of a white and ſolid Subſtance, good Juice, moſt eaſy Digeſtion, and good Nouriſhment.

PISCIS CAPELLANUS. ASELLUS MEDIUS

Cod-fiſh is a great Sea-whiting, called alſo a Keeling or Melwel; of a tender Fleſh, but not fully ſo dry and firm as the Whiting is. Cods have a Bladder in them full of Eggs or Spawn, which the northern Men call the Kelk, and eſteem it a very dainty Meat; they have alſo a thick and gluiſh Subſtance at the end of their Stomach, called a Sown, more pleaſant in eating than good of Nouriſhment; for the tougheſt Fiſh-glue is made of that. Of all parts of the freſh Cod, the Head, Lips and Palate, is preferred, being a very light, tho' a ſlimy Meat.

PECTINES PECTUNCULI.

Cocks and Cockles are commended by *Scribonius Largus* for ſtrengthening the Stomach. *Pliny* ſaith they increaſe Fleſh, but certain it is that they increaſe Luſt; for they themſelves are ſo hot of Nature, that they leap and fly above Water like an Arrow, in the Summer Nights to be cooled by the Air. *Alexander Benedictus* reporteth, that ſome with eating too many Cockles have become ſtark Fools. Their Broth looſeneth the Body, but their Fleſh ſtays it. *Galen* commends them for a good Meat, but dangerous to them that are ſubject to the Stone or Falling-ſickneſs. The beſt Cockles keep in ſandy Seas, which maketh the Purbeck

Purbeck and Selsey Cockles so highly esteemed: They are best in the Month of *May*, for then are they fullest, lustiest, and cleanest of Gravel. To avoid their Gravel, keep them in salt Water or Brine a whole Day before you eat them; and if you shift them into fresh Water or Brine, when the Tide is coming, they will open themselves, and spue out all their Gravel and Filthiness. Chuse the greatest and the whitest of them, and of all shell-fish; they are best broil'd in a Frying-pan, neither are they ill being sodden in Water with salt, Pepper, Parsley, dried Mint, and Cinnamon, after the *French* Fashion.

CONGER.

Conger is nothing but a Sea-Eel, of a white, sweet and fatty Flesh: little Congers are taken in great Plenty in the *Severn*, betwixt *Glocester* and *Tewkesbury*, but the great ones keep only in the salt Seas, which are whiter flesh'd, and more tender: they feed, as Eels do, upon fat Waters at the Mouths of Rivers running into the Sea: they are hard of Digestion for most Stomachs, ingendring Cholics if they be eaten cold, and Leprous if they be eaten hot after their seething. *Phinon* the comical Poet seeing a Conger seething in a Cook's Shop for divers young Gentlemen that should take it to Dinner, suddenly snatcht away the Pan wherein it boiled, and ran away with it; the Gentlemen followed and catcht at him like a Number of Chickens, whom he had cross'd and mocked, and mocked for a great while, till having sported himself enough, he flang down Pan and all with these Words; *O human Folly! how do Fools long for unwholesome Meats?* for he thought Conger bad enough of its own Nature, but far worse

if

if it were eaten hot out of the Pan. In *England* we do not amiss first to boil it tender in Water with Salt, Thyme, Parsley, Bays, and hot Herbs; then to lay it covered in Vinegar, and then to broil it; for so is it a meetly good Nourishment in Summer for hot Stomachs.

MERULA.

The Cook-fish is so called of the Seamen, because he so pleasantly tasteth when he is well sodden as tho' he had seasoned himself with Salt and Spices. They are very rare, but tender and light of Nourishment; and there is never seen of them above one at once, which caused the *Latins* to call them *Merulas*, that is to say, the Solitarians, or Hermits or Blackbirds of the Sea.

CANCRI MARINI.

Crabs of the Sea are of divers sorts, some smooth crusted and some rough crusted, as it were, and full of Prickles, called *Echinometræ*: The first sort hath the two foremost Claws very big and long, the other wanteth them; wherefore as the go side-ways, so these move not themselves but round about like a spiral Line: the first sort also very big, or never growing to be of any reasonable Size. The great ones are called *Pagur* whereof some weigh 10 *lb.* Weight: Furthermore one sort of the great ones, which is the best of all goeth so fast upon the Shore that the *Grecians* have termed them *Hippeis*, or light Horsemen. The little sort of Crabs is softer shell'd, called *Pinotheres*, whose Weakness is defended with abundance of Wit; for whilst he is little, he hides himself in a little Oyster; and when he groweth bigger, (yet is he never so big as our common Crab

he conveyeth himſelf into a bigger Oyſter: of all Sea-crabs this is the lighteſt and wholeſomeſt; next unto them are our ordinary Crabs, but ſomewhat harder of Digeſtion; both of them nouriſh much, and are highly commended in Conſumptions of Lungs and Spittings up of Blood, not only by *Dioſcorides*, *Pliny*, and *Avicen*, but alſo by all Writers, eſpecially if Aſſes Milk be drunk with them.

As for their manner of Preparation, their Vents are firſt to be ſtopped with a Stick's end, and then they are to be ſodden in Water for ſuch as are coſtive, or in Wine for them which are looſe bellied; ſome ſeethe them in Vinegar, Water, and Salt: but *Galen* ſaith, that then they are beſt when ſodden in that Water out of which they were taken: the fuller of Eggs, the better they are, for the Female is preferred. Our great Sea-crabs, either of the ſmooth or rough kind, full of a yellowiſh red and ſtrong Pulp, luſcious in Taſte, and bought dearly, are of a very hard Digeſtion, except they light upon a very ſtrong Stomach. They alſo over-heat and inflame the Body, whereas contrariwiſe the leſſer ſort do cool and moiſten it. The Broth of all of them conſumes the Stone, and cureth Quartains being drunk every Morning faſting; they are beſt in Seaſon in the Spring and Fall, as alſo at the Full of the Moon.

CUCULI MARINI.

Curs are ſuppoſed by Dr. *Cajus* to be all one with our Gurnard; but it ſomewhat differeth, being of a very firm, whitiſh, dry, ſound, and wholeſome Fleſh; they are beſt ſodden with Salt, Water, Mace, Nutmegs, Parſley and Vinegar.

Sepiæ, vel Lolligines Calamariæ.

Cuttles, called alſo Sleeves for their Shape, and Scribes for their inky Humour wherewith they are repleniſhed, are commended by *Galen* for great Nouriſhers; their Skins be as ſmooth as any Woman's, but their Fleſh as brawny as any Plowman's; therefore I fear *Galen* rather commended them upon Hear-ſay, than upon any juſt Cauſe or true Experience. *Apicius*, that great Maſter-cook, makes Sauſages of them with Lard and other things; which Compoſition I would not have omitted, if it had been worth the penning.

CANIS CETACEOS.

Dog-fiſh is ſtrong, hard, and of groſs and bad Juice; albeit *Hippocrates* commends it in Pleuriſies, and alſo in the Skin-dropſy or *Anaſarca*. The Dorry is very like to a Sea-bream, of moſt excellent Taſte, Conſtitution and Nouriſhment, being either bak'd or ſodden whilſt it is alive in Wine, Water, Salt, Vinegar, and Penny-royal.

MUSTELÆ.

Eel-pouts are beſt in *April*, *May*, and *September*; their Spawn is counted very hurtful, but their Fleſh is white, firm, and of good Nouriſhment, and their Livers moſt ſweet and delicate; ſeethe them as you do a Dorry, and then bro them a little to make them eaſier of Digeſtion, o elſe boil them as you do Sturgeon, and ſo eat ther cold.

RHOMBI MARINI.

Sea-flounders are very thick, firm, and yc light of Digeſtion, they are exceeding good fc aguiſh Perſons being well ſodden, and for ſon Men, being fried in Vinegar and Butter.

LUCERNÆ.

Gilt-heads or Golden-poles, are very little unlike the Gournard, ſave that it ſeems about the Noddle of the Head as tho' it were all beſprinkled with Gold-filings; it is ſomething harder of Digeſtion, as *Galen* writeth.

CUCULI MAJORES.

Gournards are of two ſorts, ſwarthy or rediſh; either of them are within of a white, firm, dry, and wholeſome Subſtance; giving our Bodies a competent Nouriſhment, being ſodden in white Wine-vinegar, Salt, Mace, and Onions, or elſe being ſodden only in Wine and then ſouced.

ASELLUS ISLANDICUS.

Haberdine is nothing but an Iſland Cod, bigger ſomewhat than ours, and alſo firmer.

ASSELLULI.

Haddocks are little Cods, of light Subſtance, crumbling Fleſh, and good Nouriſhment in the Summer-time, eſpecially whilſt Veniſon is in Seaſon.

ASSELLULI LONGI.

Hakes be of the ſame Nature, reſembling a Cod in Taſte, but a Ling in Likeneſs.

AQUILA MARINA.

The Sea-Hawk is of hard Fleſh and ſlow Dieſtion, as *Galen* avoucheth from *Philotimus*'s ſouth; ſmelling ſtrong and heavily, not to be eaten without Leeks, Onions and Garlic.

HALECES.

Herrings are an uſual and common Meat, coveted as much of the Nobility for Variety and Wantonneſs, as uſed of poor Men for want of other Proviſion: it is one of the cardinal Supporters of our holy *Lent*, and therefore not to be ill ſpoken of; yet *Thomas Cogan*, in his Haven of Health, ſaith, that by eating of freſh Herrings many fall into Fevers, and that red Herrings gives as good Nouriſhment to the Body as ruſty Bacon. And truly I dare avouch, that new Bloat-herrings are little better, and pickled Herrings far worſe, tho' you correct them with never ſo much Vinegar, Salt, Pepper and Oil. As for ſalt Herrings well watered, or qualified in warm Milk, they taſte not ill after they are broiled, but yet they give none or a bad Nouriſhment, ſaving to Plowmen, Sailors, Soldiers, Mariners, or labouring Perſons, to whom groſs and heavy Meats are moſt familiar and convenient.

RHINOCEROTES ACUS.

Horn-beaks are ever lean, as ſome think, be-cauſe they are ever fighting; yet are they good and tender, whether they be eaten freſh or pou-dered. Highly be they commended of *Alexande Benedictus* in the Plague-time, becauſe they bree no unwholeſome or excremental Humours.

LEUCISCI MARINI.

Javelings or Sea-darts are plentiful in the *Ven tian* Gulf, and all the *Adriatic* Sea; where havir taken the young ones, they ſalt them and ſer them to *Conſtantinople* in infinite Numbers f Anchovies; the greater ſort they fry and broil home, being of a very ſweet and ſoft Fleſh.

MILVUS MARINUS.

Keelings differ nothing but in Name from Cod. The Sea-kite, called of *Pliny Hirundo volans*, the flying Swallow, reſembleth much the flying Herrings ſo plentiful about the *Weſt-Indies*, which finding not proper Meat within the Waters, flieth after Gnats and Muſketoes like a Swallow. Sir *Francis Drake*, whom thankful Poſterity will worthily eſteem, did firſt ſhew me one of them dead, and I think he was one of the firſt of our Nation that did ever eat them; they are of a good Taſte, tender Fleſh, but ſomewhat aguiſh after the Nature of freſh Herrings.

ASELLUS.

Ling perhaps looks for great extolling, being counted the Beef of the Sea, and ſtanding every Fiſh-day as a cold Supporter at my Lord Mayor's Table, yet is it nothing but a long Cod, whereof the greater ſized is called Organ-Ling, and the other Codling, becauſe it is no longer than a Cod, and yet hath the Taſte of Ling: whilſt it is new it is called green Fiſh, when it is ſalted it is called Ling, perhaps of lying; becauſe the longer it lyeth, (being conveniently turned, and the Peaſe-ſtraw often ſhifted wherein it lieth) the better it is, waxing in the end as yellow as the Gold Noble, at which time they are worth a Noble a-piece. They are taken only in the far northern Seas, where the ſweeteſt and biggeſt live; but Codlings are taken in great plenty near to *Bedwell*, in *Northumberland*-ſhire.

LOCUSTÆ MARINÆ.

Lobſters are of a ſtrong and hard Fleſh, and hard of Concoction; the Belly, Claws and upper

parts are moſt tender, the Tail-parts tough; when they are ſeething, their Mouth and lower Vent ſhould be ſtopped with Tow, leſt the Liquor being bettered with their Juice, they themſelves prove flaſhy and unpleaſant in Taſte. As the River-Lobſter or Creviſs ſeemeth, as *Dorion* ſaid, to be made only for weak Stomachs; ſo I think theſe are ordained only for the ſtronger ſort: for I have known many weak Perſons venture on them to their great Hurt, as contrariwiſe ſound Stomachs do well digeſt them. *Pliny* ſaith, that in the north-weſt *Indian* Seas there be Lobſters taken of two Yards length; whereof we have none, or if we had, yet can they not be ſo wholeſome, for the leaſt is tendereſt, and the middle-ſized is beſt fleſh'd; as for the great ones, they be old and tough, and will cauſe Sorrow enough before they be well concocted. They come into ſeaſon with the Buck, and go out of ſeaſon when the Doe comes in; alſo in the Wane of the Moon they are little worth, and beſt towards and in the Full: Clove-vinegar and Jelly-flower-vinegar is their beſt Sauce; and if you butter them after they are well ſodden with ſtore of Vinegar and Pepper, they will give a ſtrong Nouriſhment to an indifferent Stomach: when their Spawn lies greateſt in their Head, then are they in prime; but when all their Spawn is out, then is their Spawn good, and they wax bad.

LUCII.

Luces, properly called Pikes of the Sea, are ſo rare in *Spain* that they are never ſeen. But our *Engliſh* Seas, eſpecially thoſe which waſh the ſouth Shore, have ſtore of them, which are large, fat, and good. Mr. *Huzzy* of *Cookfield* ſent me once

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a Luce out of *Suſſex* a Yard and a half long, which being preſented by me to the Mirror of Chivalry, the Lord *Willoughby* of *Ereſby*, was thought, and truly thought a moſt dainty Fiſh; for it eateth more ſweet, tender and criſp than our River Pikes, and may be eaten of aguiſh Perſons, weak Stomachs, and Women in Child-bed. Their Feed is chiefly upon young Fry, and Spawns of Fiſh; and by continual ſwimming, whereunto they are forced by beating of the Surges, they become tenderer than our freſh Water Pikes, tho' not ſo fat.

ORBES.

Lumps are of two ſorts, the one as round almoſt as a Bowl, the other reſembling the Fillets of a Calf; either of them is deformed, ſhapeleſs and ugly, ſo that my Maids once at *Ipſwich* were afraid to touch it; being flayed, they reſemble a ſoft and gellied Subſtance, whereupon the *Hollanders* call them Snot-fiſhes. I liked not their Subſtance, Taſte, nor Qualities, for they were (as they are written of) a crude, raw, and phlegmatic Meat, much like to a Thorn-back half ſodden; they are beſt being boiled and pickled like Sturgeon, and ſo eaten cold.

SCOMBRI.

Mackrels were in old time in ſuch requeſt, that two Gallons of their Pickle (called the Pickle of Good-fellows) was ſold for a thouſand Pieces of Silver; but Time and Experience deſcribed them to be of a thick, clamy and ſuffocating Subſtance, offenſive to the Brain, Head and Breaſt, though pleaſant in Taſte, and acceptable to the Stomach: Certain it is that they cauſe Drouſineſs in the beſt Stomachs, and Apoplexies, or Palſies, or Lethar-

gies, or Dulneſs, at the leaſt, of Senſe and Sinews to them that be weak. *Tralianus* rightly adviſeth all Perſons ſick of phlegmatic Diſeaſes and of Stoppings, to beware of Mackrels as a moſt dangerous Meat; albeit their Liver helpeth the Jaundice, being ſodden in Vinegar; and their Fleſh ſodden in Vinegar cureth the Suffocation of the Matrix: they are beſt being ſodden in Wine-vinegar with Mints, Parſley, Roſemary and Thyme; and if afterwards they be kept in Pickle made of *Rheniſh* Wine, Ginger, Pepper and Dill, they prove a very dainty and no unwholeſome Meat; they are worſt of all buttered. The *Frenchmen* lay Southern-wood upon a Gridiron, and them upon the Southern-wood, and ſo broil them both upon the Fire, baſting them well with Wine and Butter, and ſo ſerve them in with Vinegar, Pepper and Butter, as hot as can be; by which Way no doubt their Malignity is much leſſened, and their Goodneſs no leſs increaſed.

RAJOLÆ.

Maids are as little and tender Skates, feeding chiefly upon Fleſh, Livers, and Spawn of Fiſh; whereas other Fiſh bring forth Eggs, which are in time converted into their Parents Shape; only Maids-ſkate and Thorn-back bring forth their young ones without Eggs, after the kind of Propagation of Beaſts: they are very nouriſhing and of good Juice, fit for weak Stomachs, and ſuch as have through Wantonneſs ſpoiled themſelves and robbed Nature. Boil them in Wine, Water and Salt, with a Sprig of Roſemary, and then eat them with Vinegar, Pepper, and ſweet Butter.

Mugiles

Mugiles Marini. Italice Cephalo.

Sea-Mullets differ little or nothing in Shape from Barbels, ſaving that they are very little or nothing bearded, and thoſe that have Beards have them only on the Nether-lip.

There is Store of them in the Mouth of the River of *Uſk*, and perhaps as many as at *Lateran* in *Provence*. They are ſo ſwift, that they often out-ſwim the lighteſt Ships; which argueth them to be of a light and aerial Subſtance. It is ſtrange what is written of this Fiſh, namely, that it ſhould hurt *Venus*'s Game; yea, that the very Broth of it, or the Wine wherein it is ſodden ſhould make a Man unable to get, and a Woman unable to conceive Children. Nay, furthermore, *Terpſides* avoucheth, that a little of that Broth being mingled with Hens Meat, maketh them barren tho' never ſo well trodden of the Cock; whereupon he ſaith, the Poets have conſecrated the Sea-Mullets to *Diana*, as being the Procurer and Preſerver of Chaſtity; which if it be true, as I can hardly think it is, then farewel *Paracelſus*'s cabaliſtical Concluſion, or rather the Follies of *Avicen* and many *Arabians*, which give the Stones, Brains and Combs of moſt laſcivious Birds, as Cocks, Pheaſants, Partridges, Drakes and Sparrows, to ſtir up Luſt and increaſe Seed; for the Sea-Mullet is ſo laſcivious, that a thouſand Females ſwim after one Male as ſoon as they have ſpawned, and the Males likewiſe ſtrive as much if they have not choice of Females; yea, whereas in a manner all kind of Fiſh ſpawn but once a Year; they come, like to Swine among Beaſts, thrice a Year at the leaſt; yet are they, as Men ſay, and as many have written ſince, Abaters of Courage, Extinguiſhers of Seed, and Charms as it were

againſt Conception: Nevertheleſs ſince their Fleſh is wholeſome, white, ſweet and tender, and they feed clean and good, I dare boldly aver them to be much nouriſhing, being firſt well ſodden in Wine, Salt and Water, and then either ſouced like a Gournard, or kept in Jelly like a Tench, or eaten hot with Vinegar and Pepper. Of the Eggs and Blood of this Fiſh mixed with Salt, which muſt not be omitted in this Diſcourſe, is alſo made that which the *Italians* call Botargo, from the *Greek* Words ὠα ταριχα, or ſalted Eggs.

MITYLÆ CHAMÆ.

Muſcles were never in credit but amongſt the poorer ſort, till lately the lilly-white Muſcles was found out about Romer's-wall, as we ſail betwixt *Fluſhing* and *Bergen-up-zom*, where indeed in the Heat of Summer they are commonly and much eaten without any Offence to the Head, Liver or Stomach; yea, myſelf, whom once 20 Muſcles had almoſt poiſoned at *Cambridge*, and who have ſeen ſharp, filthy, and cruel Diſeaſes follow the eating of *Engliſh* Muſcles, did fill myſelf with thoſe Muſcles of the Low Country, being never a whit diſtempered with my bold Adventure. Dr. *Wotton* ſaith, that the leaſt Muſcles be ever beſt, becauſe they are whiteſt, ſofteſt, and ſooneſt digeſted, but the great ones give a ſtronger and larger Nouriſhment; the red ones are very dangerous, yellow ones are ſuſpected, but the white ones are wholeſome and much commended, ſave unto hot and diſtempered Stomachs: they are beſt ſodden in the Water out of which they were taken, which being not obtained, ſeethe them in Water and Salt, and a little ſtrong Ale and Vinegar: broil'd Muſcles increaſe Heat and Drought;

fried

fried Muſcles do eaſily corrupt in our Bodies, and turn to bad Juice. If they be kept in the like Pickle, as lately is deviſed by Serjeant *Goodrons* to keep Oyſters in (made of Sea-water, Wine, Vinegar, Bay-leaves, Mint, Pepper, Ginger and Cinnamon) I durſt warrant them as wholeſome, and queſtionleſs more pleaſant than the Oyſter. As for Horſe-muſcles, they deſerve not the Remembrance, ſince neither Experience, Cuſtom, nor Reaſon, approveth them a wholeſome Meat; nay, as *Pliny* ſaith, *Salem viruſque reſipiunt*; they taſte brackiſh and ſtrong, having a hidden Poiſon within their Fleſh; yet have I ſeen them ordinarily ſold in *Venice*, which maketh me think that ſome Sea and River may have wholeſome ones of that kind, tho' ours be neither wholeſome nor pleaſant of Taſte. They are exceeding big in *Spain* and the *Weſt Indies*; but the greateſt that ever I read of, is that which *Juba* recordeth in his Volumes written to *Cajus*, *Auguſtus*'s Son, being as big in Compaſs as three Pecks.

MONACHÆ.

Nun-fiſhes were not ſeen in *England* till Sir *Francis Drake* and Mr. *Cavendiſh* brought them, (no Man knows out of what Seas) cleaving to the Keels of their happy Veſſels. It is a kind of Shell-fiſh, not winding like a Periwinkle, nor opening his Shell, as Oyſters, Muſcles and Cockles do, but creeping out of his craggy Cabin, like a Sea-ſnail, but that, as I ſaid, his Hole goeth ſtrait inward, and windeth not: the Face of it is very white, the Head is covered as it were with a black Veil, like the Nuns of St. *Bridget*'s Order, whereof I ſuppoſe it took the Name. It feedeth upon

ſweet Mud ſticking upon Ships-ſides whilſt they ly at Anchor, and is as wholeſome and delicate a Meat as any Periwinkle.

OSTREÆ.

Oyſters do juſtly deſerve a full Treatiſe, being ſo common and withal ſo wholeſome a Meat; they differ in Colour, Subſtance and Bigneſs; but the beſt are thick, little and round ſhell'd, not ſlippery nor flaggy through abundance of gellied Humour, but ſhort, firm and thick of Fleſh, riſing up round like a Woman's Breaſt, being in a manner all Belly, and no Fins; or at the moſt having very ſhort Fins of a green Colour, and liſted about as with a purple Hair, which will make them indeed to be juſtly called *Calliblephara*, that is to ſay, *The fair eye-lidded Oyſters*; ſuch are our *Walfleet* and *Colcheſter* Oyſters, whoſe good Reliſh, Subſtance and Wholeſomneſs, far exceedeth the Oyſters of *Uſk*, *Pool*, *Southampton*, *Whitſtable*, *Rye*, or any Port or Haven in *England*.

Thus much concerning the Body of Oyſters; now ſomewhat concerning their Bigneſs: *Alexander*, with his Friends and Phyſicians, wondered to find Oyſters in the *Indian* Seas a Foot long. And in *Pliny*'s time they marvelled at an Oyſter, which might be divided into three Morſels, calling it therefore *Tridacnon*, by a peculiar Name; but I dare and do truly affirm, that at my eldeſt Brother's Marriage, at *Aldham-hall* in *Eſſex*, I did ſee a Pelden-Oyſter divided into eight good Morſels, whoſe Shell was nothing leſs than that of *Alexander*'s: But as the *Greek* Proverb ſaith, *Goodneſs is not tied to Greatneſs, but Greatneſs to Goodneſs*; wherefore ſince the little round Oyſters be commonly beſt reliſhed, and leſs fulſome, let them be

be of the greateſt account, eſpecially to be eaten raw, which of all other is thought to be the beſt Way. *Galen* ſaith that they are ſomewhat heavy of Digeſtion, and ingender Phlegm; but as he knew not the Goodneſs of *Engliſh* Beef, when he condemned the uſe of all Ox-fleſh, ſo had he tried the Goodneſs of our Oyſters, which *Pliny* maketh the ſecond beſt of the World, no doubt he would have given Oyſters a better Cenſure. That they are wholeſome, and to be deſired of every Man, this may be no ſmall Reaſon that almoſt every Man loves them. Beſides, whereas no Fleſh or other Fiſh is or can be dangerleſs being eaten raw, raw Oyſters are never offenſive to any indifferent ſtomach. Nay, furthermore, they ſettle a wayward Appetite, and confirm a weak Stomach, and give good Nouriſhment to decayed Members, either through their own Goodneſs, or that they are ſo much deſired.

Finally, if they were an ill and heavy Meat, why were they appointed to be eaten firſt? which no new Cuſtom brought in by ſome late Phyſician: for one aſking *Dromeas*, who lived long before *Athenæus* and *Macrobius* time, whether he uſed beſt, the Feaſt of *Athens* or *Chalcis*? I like, ſaid he, the *Athenians* Prologue better than the *Chalcidians*, for they began their Feaſts with Oyſters, and theſe with Honey-cakes; which argues them to have been ever held for a Meat of light Digeſtion, elſe had they not always been taken in the firſt Place. It is great pity of the Books of *Aſellius* the *Sabin*'s Book written Dialogue-wiſe betwixt the Fig-finch, the Thruſh and the Oyſters, wherein upon juſt Grounds he ſo preferred them before the Birds, that *Tiberius Cæſar* rewarded him with a thouſand Pounds Sterling.

The

The fatteſt Oyſters are taken in ſalt Water at the Mouth of Rivers, but the wholeſomeſt and lighteſt are in the Main upon Shelfs and Rocks: which alſo procure Urine and Stools, and are Helps to cure the Cholic and Dropſy, if they be eaten raw, for ſodden Oyſters bind the Belly, ſtop Urine, and increaſe the Cholic. How dangerous it is to drink ſmall Drink upon Oyſters appeareth by *Andronicus* the elder, who having made a great Dinner of Oyſters, drank cold Water upon them, whereupon he died, being not able to overcome them. And truly as Oyſters do hardly corrupt of themſelves, ſo if cold Drink follow them, they concoct as hardly; wherefore eſpecially having eaten many, drink either Wine or ſome ſtrong and hot Beer after them, for fear of a Miſchief. Little Oyſters are beſt raw, great Oyſters ſhould be ſtewed with Wine, Onions, Pepper and Butter, or roaſted with Onions, Pepper and Butter, or bak'd with Onions, Pepper and Butter, or pickled with white Wine-vinegar, their own Water, Bays, Mint, and hot Spices; for of all Ways they are worſt ſodden, unleſs you ſeethe them in that Sea-water from whence they were brought.

All Oyſters are dangerous whilſt they be full of Milk, which commonly is betwixt *May* and *Auguſt*. Raw Oyſters are beſt in cold Weather when the Stomach is hotteſt, namely, from *September* to *April*; albeit the *Italians* dare not venture on a raw Oyſter at any time, but broil them in the Shell with their Water, the Juice of a Orange, Pepper and Oil; which Way I muſt needs confeſs eats daintily. Pickled Oyſters may be eaten at all times, and to my Taſte and Judgment they are more commendable, chiefly to cold weak, windy, diſtaſted Stomachs, than any way el

elſe prepared. I wonder whether it be true or no which I have heard of, and *Pliny* ſeemeth alſo to affirm, that Oyſters may be kept all the Year long covered in Snow, and ſo be eaten in Summer as cold as can be; which if it prove anſwerable to the Likelihood I conceive of it, I will cry out with *Pliny* in the ſame Chapter, *Quanti quanti ſ luxuria, quæ ſumma montium & maris ima comniſces?* "How great and powerful is Riot, which 'maketh the higheſt covering of Mountains, and 'the loweſt Creatures of the Seas to meet toge-'ther'" Yet it is recorded that *Apicius* the *Roman* kept Oyſters ſo long ſweet, were it in Snow, Pickle, or Brine, that he ſent them from hence ſweet and good to the Emperor *Trajan*, warring againſt the *Parthians*.

COCHLEÆ MARINÆ.

Periwinkles or Whelks are nothing but Sea-nails, feeding upon the fineſt Mud of the Shore, nd the beſt Weeds; they are very nouriſhing nd reſtorative, being ſodden at the Sea-ſide in their wn Sea-Water: the whiteſt fleſh'd are ever beſt nd tendereſt, and they which are taken in clean reeks eat pleaſant, but they which are gathered pon muddy Shores eat very ſtrongly, and offend ie Eye-ſight. They are beſt in Winter and in ie Spring, for a Stomach and Liver reſolved as it ere and diſpoſſeſſed of Strength. *Apicius* warn-h us to pick away the covering of their Holes, r it is a moſt unwholeſome Thing, being no-ing but a Collection of all their Slime hardened ith ſeething The beſt way to prepare them r found Perſons, is to ſeethe them in their own ea-water, or elſe in River-water with Salt and inegar; but for weak and conſumed Perſons,

Apicius

Apicius willeth them in the Book and Chapter aforesaid to be thus dress'd; take first the Skin from their Holes, and lay them for a Day or two covered in Salt and Milk; the third Day lay them only in new Milk, then seethe them in Milk till they be dead, or fry them in a Pan with Butter and Salt.

PASSERES.

Plaise, called the Sea-sparrows, because they are brown above and white beneath, are of good, wholesome and fine Nourishment. *Arnoldus de villa nova* writeth thus of them: Of all Sea-fish Rochets and Gournards are to be preferred; for their Flesh is firm, and their Substance purest of all other. Next unto them Plaise and Soles are to be numbered, being eaten in time; for if either of them be once stale, there is no Flesh more Carrion-like nor more troublesome to the Belly of Man: the best Plaise have blackest Spots, as the best Flounders reddest, and the thickest is most commended, and such as are taken upon the eastern Coast, as *Rye*, *Sandwich* and *Dover*; could we have Store at all times of such wholesome Fish at an reasonable Rate, Jackalent would be a Cock-horse all the Year long, and Butchers Meat would go a begging.

ALAUSÆ MINORES.

Pilcherds differ not only in Age, as some dream but even in Substance from Herrings; for the Flesh is firmer and fuller, and their Body rounder neither are they of so aguish an Operation; they are best broil'd, having lain a Day in Salt, and eaten with Butter, Salt and Pepper.

PORCI MARINI.

Porpoiſes, Turſions, or Sea-hogs, are of the Nature of Swine, never good till they be fat, contrary to the Diſpoſition of Tunnies, whoſe Fleſh is ever beſt when they are leaneſt; it is an unſavoury Meat, ingendering many ſuperfluous Humours, augmenting Phlegm, and troubling no leſs an indifferent Stomach than they trouble the Water againſt a Tempeſt, yet many Ladies and Gentlemen love it exceedingly bak'd like Veniſon: Yea, I knew a great Gentlewoman in *Warwick-ſhire* once ſend for a Paſty of it given from a Courier, when the Priſoners of *Newgate* had refuſed the Fellow of it out of the Beggar's Baſket. Thus like *Lips like Lettice*, and that which is moſt Mens Bane, may be fitteſt to delight and nouriſh others.

POLPI.

Poulps are hard of Digeſtion, naught howſoever they be dreſs'd, as *Platina* thinketh. But ſince *Hippocrates* commendeth them to Women in Childbed, I dare not abſolutely diſſuade the eating of them, eſpecially ſince *Diphilus*, *Paulus Ægineta*, and *Ætius* commend them likewiſe, ſaying that they nouriſh much, and exceſſively provoke luſt. Indeed if any would eat a live Poulp, to anger others and to kill himſelf, as *Diogenes* did, (tho' ſome ſay that he died of a raw Cow-heel, others, that he ſtifled himſelf in his Cloke) no doubt he ſhall find it a dangerous Morſel; but being well ſodden in ſalt Water and Wine, and ſweet Herbs, it is as dainty, and far more wholeſome than a Mackrel.

ANATES

ANATES MARINI.

Puffins, whom I may call the feathered Fiſhes, are accounted even by the holy Fatherhood of Cardinals to be no Fleſh, but rather Fiſh; whoſe catholic Cenſure I will not here oppugn, tho' I have juſt Reaſon for it, becauſe I will not increaſe the Pope's Coffers; which no doubt would be filled, if every Puffin-eater bought a Pardon, upon true and certain Knowledge that a Puffin was Fleſh. Albeit, perhaps, if his Holineſs would ſay, that a Shoulder of Mutton was Fiſh, they either would not or could not think it Fleſh.

ARANEI MARINI.

Quawiners, for ſo the *Scots* and northern *Engliſh* term them, are very ſubtile and crafty Fiſhes, but utterly unwholeſome for indifferent Stomachs, tho' the poorer ſort of the *Orcadians* eat them for hunger.

RUBELLIONES.

Rochets, or rather Rougets, becauſe they are ſo red, differ from Gournards and Curs, in that they are redder by a great deal, and alſo leſs; they are of the like Fleſh and Goodneſs, yet better fried with Onions, Butter and Vinegar, than ſodden; becauſe they are ſo little, that ſeething would ſoak out their beſt nouriſhing Subſtance.

PECTINES VENERIS.

Scallops are called *Venus Cockles*, either becauſe ſhe was born in one of them, or becauſe ſhe loved them above all other Meat. *Pliny* extolleth the Scallops of *Alexandria* in *Egypt*, but now the moſt and beſt be in *Spain* by *Compoſtella*, whither many lecherous Men and Women reſort to eat Scallops for the kindling of Luſt and Increaſe of

Nature

Nature, under the Name of a Pilgrimage to St. *James*'s Shrine: The whiteſt are beſt, and leaſt hot, all of them increaſe Luſt, provoke much Urine, and nouriſh ſtrongly. *Selſey* and *Purbeck* have gotten them Credit for them and for Cockles, above all Coaſts of *England*; they are beſt being broiled with their own Water, Vinegar, Pepper and Butter, but ſodden they are held to be unwholeſome.

PHOCÆ.

Seals-Fleſh is counted as hard of Digeſtion as it is groſs of Subſtance, eſpecially being old; wherefore I leave it to Mariners and Sailors, for whoſe Stomachs it is fitteſt, and who know the beſt way how to prepare it.

TRICHES. CLUPEÆ.

Shads have a tender and pleaſant Fleſh, but in ſome Months they are ſo full of Bones, that the Danger in eating them leſſeneth the Pleaſure: they nouriſh plentifully, eſpecially the *Severn*-Shad, which in my Judgment is void of that viſcous Humour, whereby other Shads, no leſs than Mackrels, inforce Sleepineſs to the Eater. They are beſt in *May*, *June*, and *July*, for then they are full of Fleſh, and freeſt of Bones.

SQUILLÆ.

Shrimps are of two ſorts; the one crook-backed, the other ſtrait-backed: the firſt ſort is called of *Frenchmen*, *Caramots de la ſante*, healthful Shrimps; becauſe they recover ſick and conſumed Perſons: of all other they are moſt nimble, witty, and ſkipping, and of beſt Juice Shrimps were of great Requeſt amongſt the *Romans*, and brought in as a principal Diſh in *Venus*'s Feaſts. The beſt

Way

Way of preparing them for healthful Perſons, is to boil them in Sea or ſalt Water, with a little Vinegar; but for ſick and conſumed Bodies dreſs them after this ſort: firſt waſh them clean in Barley-water, then unſcale them whilſt they are alive, and ſeethe them in Chicken-broth; ſo are they as much, or rather more reſtorative than the beſt Crabs and Creviſſes moſt highly commended by Phyſicians. Furthermore they are unſcaled, to vent the Windineſs which is in them, being ſodden with their Scales, whereof Luſt and Diſpoſition to Venery might ariſe, but no better no ſounder Nouriſhment.

PRAWNS.

There is a great kind of Shrimps, which are called Prawns in *Engliſh*, and *Crangones* by *Rondeletius*, highly prized in hectic Fevers and Conſumptions; but the crook-backed Shrimp far ſur paſſeth them for that Purpoſe, as being of a ſweete Taſte and more temperate Conſtitution.

SQUATINA.

Skate is ſkin'd like a File, of the ſame Nature with a Thornback, but pleaſanter, more tender and more available to ſtir up Lechery; it is ſo near a Thornback in Shape, that they often couple and ingender together.

LINGULACÆ SOLEÆ.

Soles or Tongue-fiſhes are counted the Partridge of the Sea, and the fitteſt Meat of all other fo ſick Folks; for they are of a good Smell, a plea ſant Taſte, neither of too hard nor too ſoft a Fleſh ingendering neither too thick nor too thin Blood of eaſy Concoction, leaving none or few Excre ment

ments after they be digeſted. *Platina* fried them, as we do, with Parſley, Butter and Verjuice, and ſauced them with Butter and Juice of Oranges; but for ſick Perſons they are beſt ſodden in Water, Butter and Verjuice, with a little Salt; it is a Fiſh impatient of Winter, and therefore then it lurketh in deep Holes; but in Summer it ſporteth itſelf abroad, and offereth itſelf to be ſeen when it is moſt ſeaſonable.

CHALCIDES.

Sprats need no Deſcription, being one of Jack-alent's principal Pages. They ſmell well being new and freſh, reſembling therein the River-ſmelt; but their Fleſh is queezy, corruptible and aguiſh, eſpecially if they light on a weak Stomach; they are worſt being ſmoaked or fried, indifferent ſodden, and beſt broil'd.

CHALCIDES MAJORES.

Spurlings are but broad Sprats, taken chiefly upon our northern Coaſt; which being dreſs'd and pickled as Anchovies be in *Provence*, rather ſurpaſs them than come behind them in Taſte and Goodneſs. Were *Engliſhmen* as induſtrious as I could wiſh, we ſhould ſell them dearer to the *French* and *Italians* than their Anchovies are ſold to us; for I have ſeen ſome prepared by Dr. *Turner* which far exceeded theirs: but ſtrange things are ever beſt liked; according to that Saying of *Galen*, *Peregrina, quæ ignorant, magis celebrant mortales, quam quod nativum eſt, quodque eſſe præclarum norunt*: "Mortal Men, *ſaith he*, do more "extol foreign things, albeit they know them "not, than home-bred and familiar things, tho' "they know them to be excellent.

APUÆ INFUMATÆ.

As for red Sprats and Spurlings, I vouchsa them not the Name of any wholesome Nouris ment, or rather of no Nourishment at all; com mending them for nothing but that they are Bawd to inforce Appetite, and serve well the poor Man' turn to quench Hunger.

ASELLUS ARIDUS.

Stock-fish, whilst it is unbeaten is called *Buck horn*, because it is so tough: when it is beate upon the Stock, it is termed Stock-fish. *Ronde litius* calleth the first *Merlucium*, and Stock-fi *Moluam*; it may be *Salpa Plinii*, for that is great Fish, and made tender by Age and Beating *Erasmus* thinketh it to be called Stock-fish, becau it nourisheth no more than a dried Stock: where fore howsoever it be sodden, butter'd, fried o baked, and made both toothsome and delectabl by good and chargeable Cookery; yet a Ston will be a Stone, and an Ape an Ape, howsoeve the one be set up for a Saint, and the other ap parelled like a Judge.

The Stilliard Merchants lay it twenty-four Hou in strong Lye, and then as long again in warr Water; afterwards they boil it in abundance c Butter, and so serve it in with Pepper and Sal which way, if any way, it is most nourishing, be cause it is made not only tender, but also mor moist and warm. Now let us stay longer upo the Sturgeon, esteemed sometime the Monarc of all Sea-fish.

ACIPENCER.

Sturgeon is thought of Mr. *Cogan* to be a Fi of hard Substance, not much better in his Judg men

ment than Bacon or Brawn, altho' for the Rareneſs it be eſteemed of great Eſtates, which I will not deny to be true in old and ruſty Sturgeon; but young Sturgeon is ſo far from being tough or unwholeſome, that of all other Fiſh it is and was ever moſt preferred. *Severus* and his Followers did ſo eſteem it, tho' *Trajan* for an in-born Hatred could not abide it, that whenſoever any great Feaſt was kept, the chief Gentleman of his Court carried up the Sturgeon, all gilded over with Gold, and attended with minſtrelſy and carolling, as tho' a ſolemn Pageant or Saint's Shrine were to be carried about the City. *Galen* likewiſe and *Tully* affirm it to be of a ſweet, delicate, and good Nouriſhment. *Cardan* compareth it with Veal, but indeed it is far ſweeter. Sturgeons Livers are ſo exceeding ſweet, that at *Hamburgh* they rub them over with the broken Gall, leſt the Stomach ſhould be cloyed with over Sweetneſs. The great and full grown Sturgeons are better than the leſs, and the Male than the Famale; and they which ſuck and ly at the Mouths of Rivers, are counted ſweeter than they which are taken in the main Sea; it feeds not, as other Fiſh do, upon Flies, Worms, Fiſh-ſpawn or Roots, but ſucketh like a Lamprey, becauſe it hath no Teeth, of ſuch ſweet Morſels or Off-fall as happily it findeth. One thing is admirable in this Fiſh, that albeit clean contrary to other Fiſhes the Scales turn toward the Head; yet againſt the Tide and Stream it ſwimeth faſteſt. Phyſicians forbid all Sturgeon, eſpecially the Head and Fore-part, to aguiſh Perſons, and ſuch as be lately recovered of Agues, becauſe they are ſo fat and oily that their Stomachs will convert them into Choler. At *Dantzick* and *Hamburgh*, whence we have the beſt, ſometimes they

they are roaſted, being ſtick'd full of Cloves; bu then the Belly only is toothſome, which eatet like Veal, or rather better, if ſuch Sauce be mad unto it as we uſe to roaſted Veniſon. Other whiles they are broiled and baſted with Oil an Vinegar, having been firſt a little corned wit Salt; but if Sturgeon be well ſodden, and the kept in convenient Pickle, of all other Prepara tions it is the chiefeſt, being eaten with Vinega and ſweet Fennel.

They are firſt ſodden in two parts of Water, on of white Wine, and one of white Wine Vinegar with ſufficient Salt, Vervine and Dill, as long a one would ſeethe a Leg of Veal; then being colc they are divided into Jouls and Rands, and put u into Barrels or Kegs, with ſtore of *Rheniſh* Wine Wine-vinegar, and Sea-water; wherein havin lain half a Year, they become a light, toothſom and ſingular good Meat to an indifferent and tem perate Stomach. As for Cavialy, or their Egg being poudered, let *Turks*, *Grecians*, *Venetian* and *Spaniards*, celebrate them never ſo muc yet the *Italian* Proverb will ever be true.

Chi mangia di Caviale,
Mangia moſchi merdi & ſalæ.
He that eateth of Cavialies,
Eateth Salt, Dung, and Flies.

I commend the Fleſh of Sturgeon chiefly to h and diſtaſted Stomachs, to young Men, and eſpe cially in Summer; at which time, eaten wit Jelly-flower Vinegar, it ſlacketh Thirſt, ſharpen eth Appetite, ſettleth the Stomach, delayeth Hea and giveth both a temperate and a ſound Nouriſh ment.

XIPHI

XIPHII.

Sword-fiſhes are much whiter and pleaſanter in Taſte than Tunny; but as hard of Digeſtion, and therefore unworthy any longer Diſcourſe.

RAJA.

Thornback, which *Charles Cheſter* merrily and not unfitly calleth *Neptune*'s Beard, was extolled by *Antiphanes* in *Athenæus*'s Hiſtory for a dainty Fiſh; indeed it is of a pleaſant Taſte, but of a ſtronger Smell than Skate, over moiſt to nouriſh much, but not ſo much as to hinder Luſt, which it mightily increaſeth. *Albertus* thinks it as hard to be concocted as any Beef, whoſe Judgment I ſuſpect, ſince *Hippocrates* permits it in long Conſumptions: Aſſuredly if not the Fleſh, yet the Liver is marvellous ſweet and of great Nouriſhment, which the very Taſte and Conſiſtence thereof will ſufficiently demonſtrate. Thornback is good ſodden eſpecially the Liver of it, tho' *Dorion* the Muſician ſaid, that a ſodden Thornback is like a Piece of ſodden Cloth; but the Fleſh is beſt broiled after it hath been ſodden, to conſume the Wateriſhneſs.

THYNNI.

Tunnies are beſt when they are leaneſt; namely, towards the Fall, and the dead of Winter. When they are at the beſt, their Fleſh is unſavoury enough, cloying an indifferent Stomach, and ingendering moſt groſs and ſuperfluous Moiſtures. As Porpoiſes muſt be baked while they are new, ſo Tunny is never good till it hath been long poudered with Salt, Vinegar, Coriander, and not Spices. No Tunny lives paſt two Years, waxing ſo fat that their Bellies break; at which time more Gain is made of their Fat, by making

Train-oil for Clothiers, than Good by their Fleſh; which is only good, if good at all, for *Spaniſh* and *Italian* Mariners.

RHOMBI.

Turbots, which ſome call the Sea-Pheaſant, were in old time counted ſo good and delicate, that this Proverb grew upon them, *Nihil ad Rhombum*; that is to ſay, *What is all this in compariſon of a Turbot.* Verily, whilſt they be young, at which time they are called Butts, their Fleſh is moiſt, tender, white, and pleaſant; afterwards they are harder to be digeſted, tho' more crumbling to feel to; and as their Prickles wax longer, ſo their Fleſh waxeth tougher. They are beſt being ſodden as you ſeethe Thornback, or rather as you ſeethe a grown Plaiſe.

BALÆNÆ.

Whales Fleſh is the hardeſt of all other, and unuſual to be eaten of our Countrymen, no not when they are very young and tendereſt; yet the Livers of Whales, Sturgeons and Dolphins, ſmel like Violets, taſte moſt pleaſantly being ſalted and give competent Nouriſhment, as *Cardan* writeth.

ONISCI. ALBULÆ. MOLLICULÆ.

Whitings had never ſtaid ſo long in the Cour of *England*, where they are never wanting upon Fiſh-day, unleſs they had done ſome notable Ser vice, and ſtill deſerved their Entertainment; th beſt Whitings are taken in *Tweed*, called Merling of like Shape and Virtue with ours, but far bigger all Phyſicians allow them for a light, wholeſom and good Meat, not denying them to ſick Perſon

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and highly commending them to ſuch as be in Health; they are good ſodden with Salt and Thyme, and their Livers are very reſtorative, yea more than of other Fiſhes; they are alſo good broil'd, and dried after the manner of Stock-fiſh into little Buckhorn; but then they are fitter, as Stock-fiſh is, to dry up Moiſtures in a rheumatic Stomach, than to nouriſh the Body.

COLYBDÆNÆ.

Yards or Shame-fiſhes, ſo called becauſe they reſemble the Yard of a Man, are by *Galen*'s Judgment as agreeable to weak Stomachs, or Crabs, Shrimps and Creviſſes. *Geſner*, in his Book of Fiſhes, ſaith, that the *Frenchmen* call this Fiſh the Aſs's Prick, and Dr. *Wotton* termeth it groſly the Pintle-fiſh. How ſhameful a Name ſoever it beareth, it needs not be aſhamed of his Virtues; for it nouriſheth much, is light of Concoction, and increaſeth Nature.

Yellowheads or Giltpoles are before ſpoken of, next before Gournards. And thus much of Sea-fiſh. Now freſh Water-fiſh challenge their due Remembrance, of which we will treat in the next Chapter.

CHAP. XIX.

Of Freſh Water FISH.

APIUM.

ALderlings are a kind of Fiſh betwixt a Trout and a Grayling, ſcaled, (as the Trout is not) but not ſo great ſcaled as the Grayling is; it lyeth

ever in a deep Water, under ſome old and great Alder; his Fleſh being ſodden ſmelleth like to wild Parſley, whereupon I gueſs it had its *Latin* Name, and is of indifferent good Nouriſhment, and provoketh Urine.

BARBELLIO.

Barbels are counted nothing but bearded Mullets. It is moſt likely that this is the Fiſh dedicated to *Diana* the Goddeſs of Chaſtity; for it is a very cold, moiſt, and gellied Fiſh, hurting the Sinews, quenching Luſt, and greatly troubling both Head and Belly, if it be uſually and much eaten of: Some eat it hot after it is ſodden in Wine-vinegar, Thyme, and Savory, which is a good way to correct it; others eat it cold laid in Gelly, which only agreeth with hot and aguiſh Stomachs in Summer-time: Aſſuredly the Egg or Spawn of Barbels is very ſharp, griping and corroſive, driving many into bloody Fluxes that have eaten them faſting.

ABRAMIDES.

Breams ſeem no other than flat Carps, yet whiter of Fleſh, and finer Nouriſhment. There is a kind of Bream called *Scarus ruminans*, which we call a Cud-bream, becauſe his Lips are ever wagging like a Cow chawing the Cud: this of all other is the lighteſt, ſweeteſt and beſt Fiſh of the River, fitter for weak and ſick Perſons than ſuch as be in Health, becauſe it is ſo fine.

A very good Way how to dreſs moſt part of Scaled FISHES.

Prepare it after this ſort; ſet on a good Quantity of white ſtrong Vinegar and ſtale Ale, with Curſe

Curfey of Salt, a little Mint, Origanum, Parfley and Rofemary; and when your Liquor boileth faft upon the Fire, ftop the Mouth of your Bream with a Nutmeg thruft down into his Throat, and caft him in fkipping into the Liquor, keeping him down till he be thorough dead and perfectly fodden: Drefs Pikes, Roches, Carps, Grailings, Mullets, and all great Fifh of the River in the like fort; for it will make them to eat pleafant, crifp, brittle and firm, not watterifh and flaggy, as moft Fifh do, becaufe we know not how to ufe and order them.

ALBURNI.

Bleys or Bleaks are foft fleſh'd, but never fat; fitter to feed Pikes than to nourifh Men; in the Heat of Summer they are troubled with a Worm in their Stomach, which makes them fo mad and frantic, that rowing upon the *Thames* you fhall have three or four in an Evening leap into your Boat. A Waterman once opened one, and found a little Worm in it, not unlike to them which grow in Oxens Skins, wherewith they are often enraged, but far lefs: they are counted a tender, but never a wholefome Meat, becaufe they are fo fubject to Frenzy and Giddinefs.

CYPRINI. CARPIONES.

Carps are of a fweet Taſte, and much good Nourifhment, in which refpects they were dedicated to *Venus*, difcommended for nothing but that they will not laſt long; wherefore they are forthwith to be drefs'd, becaufe, thro' Lightneſs of their Subſtance, they will foon corrupt. The *Portugueſe* fuppofe that Carps feed upon Gold, becauſe nothing almoſt is found in their Bellies, but a

yellow gliſtering Sand; which Opinion is alſo increaſed, in that they ly only at the Bottom of Waters: The River Carp is moſt wholeſome, if the Ground of that River be Gravel or clean Sand; otherwiſe take them out of gravelly Ponds fed with Springs, and fatted with convenient Meat, where they will not only increaſe mightily in Number and Bigneſs, but alſo get a very pleaſant Taſte and a wholeſome Nature: The middle-ſized Carp is ever beſt, agreeing with all Times, Ages and Complexions. The Tongue is the moſt nouriſhing part of all, but the Spawn is heavy and unwholeſome however it be dreſs'd. The Head of a Carp, the Tail of a Pike, and the Belly of a Bream are moſt eſteemed, for their Tenderneſs, Shortneſs, and well reliſhing. Some bake a Carp with Spice, Fruit and Butter; but in my Judgment being ſodden like a Bream, it is of as good a Taſte and better Nouriſhment. A red Cavialy is made of their Spawn in *Italy*, much eaten and deſired of the *Jews*, for that they dare not eat of the Cavialy of Sturgeons, Seals and Tunny, becauſe they are only to feed upon ſcaled Fiſh, and ſuch as carry Fins. Above all things ſee that your Carps ſtink not of Mud nor ſenny Filth, for they cannot then be wholeſome for Man's Body.

LOCUSTELLÆ. ASTACI. CARABI.

Creviſſes and Shrimps were appointed by God, ſaith *Dorion*, as *Athenæus* writeth, for queezy Stomachs, and give alſo a kind of Exerciſe for ſuch as be weak: for Head and Breaſt muſt firſt be divided from their Bodies; then each of them muſt be diſcaled, and clean picked with much pidling; then the long Gut lying along the Back of the Creviſs is to be voided. Laſtly, the ſmall Claws

Claws are to be broken, wherein lieth part of the beſt Meat. Creviſſes feed upon Fiſh, Water-Herbs, and ſweet Clay, but moſt gladly upon the Livers of young Beaſts: before we are to uſe them, it were good to diet them in a Ciſtern with Crumbs of white Bread for three or four Days together, ſo will they be cleanſed of all Impurities, and give a more ſtrong and fine Nouriſhment. They ſhould be ſodden in the Water whence they were taken with a little Salt, and never kept above a Day after, for they will ſoon ſmell and putrefy: we do fooliſhly to eat them laſt, being a fine, temperate and nouriſhing Meat. They are beſt from the Spring until Autumn, and at the Full of the Moon they are moſt commendable. The Females likewiſe are better than the Males, which a wiſe Man will ſoon diſcern: for conſumed Perſons, they are firſt to be waſh'd in Barley-water, and then to be ſodden in Milk, being firſt diſcaled, till they be tender; according as before I wrote of Shrimps.

LEUCISCI.

Daces or Darts, or Dares, be of a ſweet Taſte, a ſoft Fleſh and good Nouriſhment, either ſodden or broiled, or pickled like Anchovies after the *Italian* Manner.

ANGUILLÆ.

Eels have ſo ſweet a Fleſh, that they and the Lampreys were dedicated to that filthy Goddeſs *Gula*, or Gluttony; yet withal it is ſo unwholeſome, that ſome *Zoilus* or *Momus* would have accuſed Nature, for putting ſo ſweet a Taſte into ſo dangerous a Meat: for Eels, as *Hippocrates* writeth, live moſt willingly in muddy Places; and in

his *Epidemics* he rehearſeth many Miſchiefs to have happened to divers through eating of Eels; they give much Nouriſhment, but very corruptible: they looſen the Belly, but bring Fluxes; they open the Wind-pipes, but ſtop the Liver; they clear the Voice, but infect the Lungs; they increaſe Seed, but yet no good Seed: finally, they bring Agues, hurt the Stomach and Kidneys, ingender Gravel, cauſe the Stranguary, ſharpen the Gout, and fill us full of many Diſeaſes; they are worſt in Summer, but never wholeſome, the elder ones are leaſt hurtful; and if any be harmleſs, it is the ſilver-bellied and the ſandy Eel. *Arnoldus de villa nova*, ſaith, that no Eel is free from a venomous Malignity and a kind of gluttiſh ſuffocating Juice. But *Jovius* reporteth, that ſome Eels are ingendered in a little River by *Cremona*, leſs a great deal than our little Grigs, hurtful in no Diſeaſe, but of a pure wholeſome and good Nouriſhment, which I will believe becauſe ſo grave a Chronicler reporteth it; otherwiſe I ſhould think ill, with *Hippocrates*, of all Eels, even of thoſe little ones as well as the Eels in *Ganges*, which are thirty foot long, as *Pliny* writeth. Verily when Eels only ſink to the Bottom, and all other Fiſhes float after they are dead, it cannot but argue them to be of a muddy Nature, little participating of that aerial Subſtance which moveth and lightneth other Fiſhes. Again, ſince like an Owl it never comes abroad but in the Night-time, it argueth a melancholic Diſpoſition in itſelf, and a Likelihood to beget the like in us. Great Eels are beſt roaſted and roil'd, becauſe their malign Humour lieth more next the Skin than in their Fleſh, which is corrected or evaporated by the Fire. Next of all, they are beſt poudered and ſouced, and baked with Butter,

Butter, Salt and Pepper; but worſt being ſodden in Water, Ale and Yeſt, as commonly they are; for the Yeſt addeth one Malignity to another, and doth more Hurt than I can expreſs to the Stomach, Liver and Blood.

RHOMBI FLUVIATILES.

Flounders, if they be thick and well grown, are a moſt wholeſome and light Meat, being ſodden with Water and Verjuice, or fried with Vinegar and Butter; but the little Flounders called Dabs, as they are little eſteemed of, ſo their wateriſh and flaggy Fleſh doth juſtly deſerve it.

THYMI.

Grailings, called both of *Greeks* and *Latins*, *Thymi*, becauſe their Fleſh ſmelleth like Thyme when they be in ſeaſon, are white, firm, and yet a tender Meat, taſting no worſe than it ſmells, and nouriſhing plentifully. Seethe it in ſuch ſort as was deſcribed in our Treatiſe before of dreſſing Breams, and you will find few Fiſhes comparable unto it: of all Fiſhes they only want a Gall, which perhaps is the Cauſe of their greater Excellency.

GOBIONES.

Gudgeons are of two ſorts, one whiter and very little, the other bigger and blackiſh; both are as wholeſome as a Perch; but if any be found yellowiſh, they are dry, lean and unſeaſonable. *Galen* commendeth their Fleſh exceedingly, not only becauſe it is ſhort and pleaſant in Taſte, being fat and friable; but alſo for that it is ſoon concocted, nouriſheth much, and increaſeth good Blood. They are beſt which ly about rocky and gravelly

Places, for Fenny and Lake Gudgeons be not wholesome.

PAGANELLI.

Rondeletius, in his Book of Fishes, mentioneth two Sea-Gudgeons, called *Paganelli*, of a far greater Length and Bigness than ours are, which our western Fishermen call by the Name of Seacobs: they sometimes come up the River of *Usk*, where they are taken and brought to *Exeter*, and accounted, as they are indeed, a most sound, light, wholesome and nourishing Meat.

CAPITONES.

Gulls, Guffs, Pulches, Chevins, and Millers-thumbs, are a kind of jolt-headed Gudgeons, very sweet, tender, and wholesome, especially when they be with Spawn; for their Eggs are many and fat, giving good Nourishment; and tho' their Flesh be hard in *Albertius*'s Judgment, yet it never putrefieth, and is well digested.

FUNDULI.

Groundlings are also a kind of Gudgeons never lying from the Ground, freckled as it were on each Side with seven or eight Spots; they are seasonable in *March*, *April*, and *May*; the best ly lowest, and feed finest, sucking upon Gravel; but they which ly near to great Cities feed upon Filth, and delight in the dead Carcases of Men and Beasts, therefore called of the *Germans*, *Leijtessers*.

All sorts of Gudgeons be wholesome either sodden or fried, agreeing with all Constitutions of Body, Sicknesses and Ages.

PUN-

PUNGICII SPINACHIÆ.

Hackles or Sticklebacks are ſuppoſed to come of the Seed of Fiſhes ſpilt or miſcarrying in the Water; ſome think they ingender of their own Accord, from Mud or Rain putrefied in Ponds: howſoever it is, they are nought and unwholeſome, ſufficient to quench poor Mens Hunger, but not to nouriſh either rich or poor.

Jacks or young Pickrels ſhall be deſcribed hereafter, when we ſpeak of the Nature of Pikes.

Kobs or Sea-Gudgeons, taken yet in freſh Water, are before ſpoken of in the Diſcourſe of Gudgeons.

LAMPRETÆ MURÆNÆ.

Lampreys and Lamprons differ in Bigneſs only and in Goodneſs; they are both a very ſweet and nouriſhing Meat, increaſing much Luſt through ſuperfluous Nouriſhment; were they as wholeſome as ſweet, I would not much diſcommend *Lucius Mutæna* and the Nobles of *England* for ſo much coveting after them; but how ill they are even for ſtrong Stomachs, and how eaſily a Man may ſurfeit on them, not only the Death of King *Henry* I. but alſo of many brave Men and Captains, may ſufficiently demonſtrate. *Pliny* avoucheth, that they ingender with the Land-Snake; but ſince they ingender and have Eggs at all times of the Year, I ſee no reaſon for it. *Ariſtotle* ſaith, that another long Fiſh like the Lamprey, called *Myrus*, is the Sire; which *Licinius Macer* oppugneth, affirming conſtantly that he hath found Lampreys upon the Land ingendering with Serpents, and that Fiſhermen counterfeiting the Serpent's Hiſs, can call them out of the Water and take them at pleaſure. They are beſt, if ever good, in *March*

and *April*; for then are they ſo fat, that they have in a manner no Back-bone at all: Towards Summer they wax harder, and then have they a manifeſt Bone, but their Fleſh is conſumed. Seethe or bake them thoroughly, for otherwiſe they are of hard and very dangerous Digeſtion. Old Men, gouty Men, and aguiſh Perſons, and whoſoever is troubled in the Sinews or ſinewy Parts, ſhould ſhun the eating of them no leſs than if they were Serpents indeed. The *Italians* dreſs them after this ſort; firſt they beat them on the Tail with a Wand, where their Life is thought to ly, till they be almoſt dead, then they gag their Mouth with a whole Nutmeg, and ſtop every eyelet-hole with a Clove, afterwards they caſt them into Oil and Malmſy boiling together, caſting in after them ſome Crumbs of Bread, a few Almonds blanch'd and minced; whereby their Malignity is corrected and their Fleſh bettered.

Cajus Hercius was the firſt that ever hem'd them in Ponds, where they multiplied and proſpered in ſuch ſort, that at *Cæſar* the Dictator's triumphal Suppers, he gave him ſix thouſand Lampreys for each Supper; he fed them with Liver and Blood of Beaſts: But *Vidius Pollio*, a *Roman* Knight, and one of *Auguſtus*'s Minions, fed his Lampreys with his Slaves Carcaſſes; not becauſe Beaſts were not ſufficient to feed them, but that he took a pleaſure to ſee a thouſand Lampreys ſucking altogether like Horſe-leeches upon one Man.

Concerning our *Engliſh* Preparation of them, a certain Friend of mine gave me this Receipt of baking and dreſſing Lampreys, namely, firſt to pouder them, after parboiling, with Salt, Thyme, and Origanum, then either to broil them as Smatchcocks, or to bake them with Wine, Pepper,

ɔer, Nutmegs, Mace, Cloves, Ginger and good tore of Butter. The little ones called Lamprons ıre beſt broil'd, but the great ones called Lamɔreys are beſt baked. Of all our *Engliſh* Lamɔreys, the *Severn* Dweller is moſt worthily commended, for it is whiter, purer, ſweeter, fatter, nd of leſs Malignity than any other.

LOCHÆ.

Loches, Meat (as the *Greek* Word importeth) for Women in Childbed, are very light, and of excellent Nouriſhment; they have a Fleſh like Liver, and a red Spleen, which are moſt delicate n Taſte, and as wholeſome in Operation.

Alpuæ Cobitæ, Geſneri, Aliniatæ Caii, Phoxini Bellonii.

Minoes, ſo called either for their Littleneſs, or as Dr. *Cajus* imagined) becauſe their Fins be of ɔ lively a red, as if they were dyed with the true Cinnabar-lake, called *Minium*. They are leſs han Loches, feeding upon nothing, but licking ıne another. *Geſner* thinks them to ingender of he waſte Seed of Gudgeons; others, that they ngender of themſelves out of unknown Matter; et certain it is that they are ever full of Spawn, vhich ſhould argue a natural Copulation of them vith ſome little Fiſh or other: they are a moſt elicate and light Meat, their Gall being warrily oided without breaking, either fried or ſodden.

MULLI.

Mullets of the River be of like Goodneſs with he Sea-Mullets, tho' not fully of ſo fine and pure ubſtance. *Pholoxenus* the Poet, ſupping at the ɔwer Maſs in *Dionyſius*'s Court, took ſuddenly a little

little lean Mullet out of the Diſh, and ſet his E. to the Mouth of it; whereat *Dionyſius* laughin and aſking him what News? Marry, quoth he, h tells me of ſome ſtrange News in the River, wher of none, as he ſaith, can more fully inform m than yonder great Mullet in the upper Diſh: for his pleaſant Jeſt he got the greater; and with gives us to note, that unleſs a Mullet be large ar fat, it is but a frivolous Diſh, making a gre Shew on the Table, but little nouriſhing. Ho they are beſt to be dreſs'd, is already ſpecifie when I wrote of Breams.

VITULÆ.

Olaffs, or rather Old Wives, becauſe of the mumping and ſour Countenance, are as dain and wholeſome of Subſtance as they are large Body. It was my Chance to buy one about *Pu ney*, as I came from Mr. Secretary *Walſingham* Houſe about ten Years ſince; which I cauſed be boil'd with Salt, Wine and Vinegar, and little Thyme; and I proteſt that I never did e a more white, firm, dainty and wholeſome Fiſh.

PERCÆ.

Pearches are a moſt wholeſome Fiſh, firm, te der, white and nouriſhing. *Auſonius* calleth the *delicias menſæ*, the Delight of Feaſts, preferrin them before Pikes, Roches, Mullets, and other Fiſh. *Eobanus Heſſus*, in his poetical Dietar termeth them the River-Partridges. *Diocles* t Phyſician writ a juſt Volume in the Praiſe Pearches, and *Hippocrates* and *Galen* moſt high extol them. They are ever in ſeaſon, ſave *March* and *April*, when they ſpawn. As t oldeſt and greateſt Eel is ever beſt, ſo contrariwi t

the middle Pearch and Pike is ever moſt wholeſome. Seethe them in Wine-vinegar, Water, and Salt; and then either eat them hot, or cover them in Wine-vinegar to be eaten cold; for ſo they both cool a diſtempered feveriſh Stomach, and give alſo much Nouriſhment to a weak Body.

LUPI.

Pikes or River-wolves are greatly commended by *Geſner* and divers learned Authors for a wholeſome Meat, permitted, yea, enjoined to ſick Perſons and Women in Childbed; yet verily, to ſpeak like a Lawyer, I cannot perceive *quo warranto*; for if fenny or muddy-river'd Fiſhes be unwholeſome, the Pike is not ſo good as Authors make him, living moſt naturally and willingly in ſuch Places where he may fat himſelf with Frogs and Filth. Furthermore, when a Pike is big and full grown, is not his Fleſh rather to be counted hard than firm? Indeed I will not deny but a Pike of a middle Size, fed in gravelly Ponds with freſh Livers of Beaſts, ſodden criſp in Wine-vinegar and ſweet Herbs, is of no bad Nouriſhment for any Man, but fitteſt for hot choleric Stomachs and young Perſons. *Macrobius* writeth, that the beſt Pike is taken in a clear River betwixt two Bridges; but I never ſaw them fat in any clear River, and therefore I ſuſpect their Goodneſs. Certain it is that old great Pikes are very hard, tough, and ill to digeſt; young ones, called Jacks, are contrariwiſe too wateriſh and moiſt. Chuſe therefore one of a middle Growth, for it is moſt likely to nouriſh us beſt. The *Germans* having ſplit them along the Back, thruſt their Tails into their Mouths, and then fry them a little with ſweet Butter, then they take them out of the Frying-pan,

ing-pan, and boil them, as long as one woul
ſeethe an Egg, with Wine, Water, Vinegar an
Salt, galloping on the Fire; and laſt of all havin
ſprinkled it over with Powder of Cloves, Cinna
mon and Ginger, they ſerve it to the Table.

RUTILI.

Roches, or Roch-fiſhes, called ſo of St. *Roch*
that Legendary *Æſculapius* and Giver of Health
are eſteemed and thought uncapable of any Dif
eaſe, according to the old Proverb, *As ſound as a*
Roch. Hence have Men collected, that the Fleſ
of them is light, ſound, and wholeſome; whic
verily is not to be denied, being ſodden like
Bream: they are full of Bones, which maket
them the leſs regarded, tho' wiſe Men know we
enough that Roſes are Roſes, albeit their Tre
be dangerous and full of Thorns.

CERNUÆ ASPREDINES.

Ruffs or Ruggels are not much unlike t
Pearches for the Goodneſs of their Fleſh, thc
their Skin be rougher: the beſt live in ſand
Places, where they wax exceeding fat and ſweet
dreſs them as you do Pearches: ſome take ther
for the Baſe; and verily by *Geſner*'s Deſcription
they diſagree as much as nothing.

SALMONES.

Salmons are a fatty, tender, ſhort and ſwee
Fiſh, quickly filling the Stomach, and ſoon glut
ting. *Geſner* commendeth them that go farthe
up into freſh Rivers, accounting them worſt whic
are taken neareſt the Sea; which I find to be tru
in the Difference betwixt Salmons of upper *Severn*
(betwixt *Shrewſbury* and *Beaudly*) and the Salmor
take

aken betwixt *Glouceſter* and *Briſtol*. Neverthe-eſs if they go too high up the River, they wax aner for want of ſufficient Nouriſhment, as ma-ifeſtly appeareth, which I myſelf have ſeen, in he Salmon of the *Rhine* taken at *Ringfielden* be-ond *Baſil*, and at *Oppenheim* above the City of *Mentz*. Salmons come in and go out with the Buck; for towards Winter they wax Kipper, full f Kernels under their Throats, like a meaſel'd Hog, and loſe both their Redneſs of Fleſh, and lſo the Pleaſure of Taſte which elſe it giveth: hey are to be ſodden wholly in Wine, or wholly n Water; for if they be ſodden in Broth, they rove tough and unpleaſant: it is beſt to ſeethe hem in Wine-vinegar and Salt, or elſe parboil hem only in Water, being cut into certain Pieces, nd having ſtick'd thoſe Pieces full of Cloves, broil hem upon a Gridiron, and baſte them with Butter, nd ſerve them in with Sauce made of Vinegar, Cinnamon and Sugar. Some have pickled Salmon s Sturgeon is uſed, and find it to be as dainty, nd no leſs wholeſome; but ſalt Salmon loſeth a ouble Goodneſs, the one of a good Taſte, the ther of a good Nouriſhment. Hot Salmon is ounted unwholeſome in *England*, and ſuſpected s a leprous Meat, without all Reaſon; for if it e ſodden in Wine, and afterwards well ſpiced, here is no Danger of any ſuch Accident.

As for Salmon-Peals, which indeed are nothing ut Sea-trouts, howſoever they be highly com-nended of the Weſtern and *Welch* People; yet re they never enough commended, being a more ght, wholeſome and well taſted Meat than the almon itſelf.

SAL-

SALMUNCULI.

Shuins ſeem unto me a kind of Salmon, where of plenty is taken in the River running by *Cardi* Caſtle; but it ſurpaſſeth the Salmon as much i Goodneſs, as it is ſurpaſſed by him in Length an Greatneſs: boil it in Wine-vinegar, Salt, an ſweet Herbs, and you ſhall find it a delicate an wholeſome Fiſh.

VIOLACEÆ EPELANI RONDELETII.

Smelts are ſo called becauſe they ſmell ſo ſweet yea, if you draw them, and then dry them in ſhadowy Place, being ſeaſonably taken; they ſtil retain a Smell as it were of Violets. Their Fleſ is of the fineſt, lighteſt, ſofteſt, and beſt Juice o all other Fiſh; their Excellency is in Winter and whenſoever they are full of Spawn. Weſtern Smelts have the greateſt Commendation for thei Greatneſs and Goodneſs. Void the Gall cleanly, and then uſe the Livers, Guts, Bellies and Fat for great Reſtoratives. The beſt are taken b *Kew* and *Brentford*, within eight Miles of *London* and at *Weſt-cheſter*. Seethe them in hot boilin Water and Salt, and take them out as ſoon a they are ſodden; for lying long in the Water the will wax flaggy: their Sauce is Butter and Ver juice mingled with a little groſs Pepper; but i you fry them in Butter, eat them with the Juic of *Sevill* Oranges, for that is their beſt Sauce.

TRUTTÆ.

Trouts are ſo great in *Northumberland*, tha they ſeem thicker than Salmons, and are therefor called Bull-Trouts; there are eſpecially two ſort of them, Red Trouts reſembling little freſh Wate Salmons, and therefore termed Salmon Trouts, and

and Gray Trouts or Skurffs, which keep not in the Channel of Rivulets or Rivers, but lurk like the Alderlings under the Roots of great Alders; they are both a very pleaſant and good Meat for ſound Perſons; but they are vaſtly miſtaken who prefer them in Agues before Pearches, whoſe Fleſh is tender, friable, light, of good Juice, and ſpeedy Concoction, when they are in no one thing comparable unto them: they are beſt being ſodden like a Bream and eaten hot, for being eaten cold they loſe much of their Grace, and more of their Goodneſs.

TINCÆ.

Tenches are naturally ſuch Friends to Pikes, that pity it is they ſhould be ſeparated; yet ſince I have followed the Order of the Alphabet, I could not but divide them in Name, tho' they agree in Nature. Old Writers hardly vouchſafe to mention them, becauſe they were only eſteemed as Beggars Meat: the very Feeling and Smell of them ſhew, that a Tench is but a muddy and ſlimy Fiſh. *Albertus* living 1252 Years after Chriſt, was the firſt that ever wrote of the Nature of the Tench. His Fleſh is ſtopping, ſlimy, viſcous, and very unwholeſome; and as *Alexander Benedictus* writeth, of a moſt unclean and damnable Nouriſhment. *Antonius Gazius* ſaith, that a fried Tench is a ſecret Poiſon; and I remember that Dr. *Cajus*, whoſe Learning I reverence, was wont to call Tenches good Plaiſters, but bad Nouriſhers: for indeed being outwardly laid to the Soles of ones Feet, they oftentimes draw away the Ague, but inwardly taken they ingender Palſies, ſtop the Lungs, putrefy in the Stomach, and bring a Man that much eats them to infinite Diſeaſes;

eaſes; they are very hard of Digeſtion, burdenſome to the Stomach, increaſing ſlimy Nouriſhment, and breeding Palſies and Apoplexies in the Head: From *May* to *November* they are very dangerous; afterwards hot, choleric, and labouring Men may be refreſhed by them, but none elſe: they are worſt being fried, beſt being kept in Gelly, made ſtrong of Wine and Spices.

UMBRÆ.

Umbers have a dry and whitiſh Fleſh, like the Fleſh of Gray Trouts, being of the like Subſtance, Quality and Goodneſs, and needing no other Preparation. The Belly of it is preferred before the other parts, and is wholeſomeſt in the Dog-days. *Piſanellus* ſaith, that it is called *Umbra* in *Latin*, becauſe it ſwimeth in the River like a Shadow; and he commendeth it exceedingly for young and hot Stomachs, as that alſo it is ſoon concocted and increaſeth Seed.

CHAP. XX.

Of ſuch living Creatures and Meats as be neither Fleſh nor Fiſh, and yet give good Nouriſhment to the Body.

COCHELÆ TERRESTRES.

SNAILS are little eſteemed of us in *England*, but in *Barbary*, *Spain* and *Italy*, they are eaten as a moſt dainty, wholeſome, nouriſhing, and reſtoring Meat. Let us beware when, and in what ſort we uſe them; for they are naught whilſt they feed,

feed, but towards Winter having ſcoured themſelves from all Excrements, and batter'd themſelves fat with Sleep, then are they wholeſomeſt: alſo if they feed in Woods, or in Gardens full of Phyſic Herbs, they are ſtrong both of Smell and Taſte, and dangerous to eat of. They deſire of all other Herbs to feed of Daffadils and Aſphodels; but then they are not ſo good as thoſe that feed upon other Herbs and Fruits, but eſpecially upon Dew-berries. In *Cadiz* and *Spain* they feed chiefly upon Orange-flowers, which make them very pleaſant in eating. In the Iſlands of *Majorca* and *Minorca*, they never come out of their Caves, but live by ſucking one another's Shell, hanging together like a Cluſter of Grapes; which no doubt are of a purer Subſtance than ours, that ſuck and feed upon all Herbs. *Fulvius Hilpinus*, not long before the Civil War betwixt *Cæſar* and *Pompey*, made in his Garden ſeveral Snail-parks, as I may call them, keeping every kind by themſelves; there might one find the white Snails of *Reate*, the gray and great Snails of *Illyricum*, the fruitful Snails of *Africa*, and the *Solitan* Snails moſt famous and excellent of all others; which he ſuffered not to feed upon what they liſted, but made certain Pap with ſweet Wine, Honey and Flour, whereby they were fed ſo fat, and became ſo wholeſome, ſweet and delicate, that they were highly eſteemed, being ſold every Diſhful for fourſcore Quadrants. But ſince no Man is in hope to gain ſo much by that Occupation, they which muſt needs uſe them, may chuſe them in this ſort: Firſt, let them chuſe them of middle Size, feeding all Summer-time in hilly Places upon wholeſome Herbs. Secondly, Let them not eat them till *September* be paſt, for by that time they are thoroughly purged of all Excre-

Excrements. Alſo, they are unfit for weak, co and moiſt Complexions, becauſe they themſelv are cold in the firſt Degree, and moiſt in the ſ cond. They are beſt for hot Stomachs, choler Conſtitutions, thirſty Diſtemperatures, watchf Brains, and Men troubled with Ulcers of th Lungs, and free from all Stoppings and Inflamm tions of the Kidneys. *Pliny* wills them to b firſt parboil'd in warm Water with ſweet Herb and then to be broil'd upon the Coals, and to b eaten ever in an odd Number; but if you dre them as *Apicius* appoints Periwinkles to be dreſs'd which I before deſcribed in the Treatiſe of Per winkles, they will prove a light, wholeſome an good Nouriſhment.

TESTUDINES.

Tortoiſes are likewiſe no uſual Meat among us; yet becauſe I ſee no reaſon but that Riot ma bring them in, and make them as familiar unto u as Turkies are, I will write ſomething of thei Choice, Uſe, Hurtfulneſs, Correction and Degree of Temperature. Chuſe ever the greateſt, fulle of Eggs, livelieſt eyed, and fatted at home wit the beſt Meat. Their Fleſh nouriſhes plentifully and recovers Men out of Conſumptions; yet is i ſlowly digeſted of weak Stomachs, ingendering thick and phlegmatic Blood, and making the Eat ers ſleepy and ſlothful. Wherefore ſeethe him thoroughly in many Waters with ſweet Herbs an hot Spices, eſpecially for that it is no leſs cold thar Snails, and fully as moiſt, agreeing only at ſuch times of the Year, and for ſuch kind of Perſon as Snails be thought convenient for.

RAMÆ.

RAMÆ.

Frogs are of hard Concoction, troublesome to he Stomach, breeding much Phlegm, and giving o sound, yea rather a bad Juice: yet Water-rogs are best of the bigger sort, and both bred nd taken in a dry Season. Their Hinder-parts nd Livers, which be two in each, are the best o be eaten; and being thoroughly sodden in Oil, lt Water and Vinegar, and eaten with Sauce nade of sweet Herbs, Onions and Scallions, they re no bad Meat for choleric young Men, tho' or old and phlegmatic Persons they be wholly un-rofitable. They are moist in the first Degree, nd cold in the second, and therefore to be cor-ected with hot and drying Simples.

MEL.

Honey and Bread was a great Meat with *Py-hagoras* and his Scholars, and counted a sufficient ood for a temperate Life: for Bread strengthens he Body, and Honey both nourishes much, and so cleanseth away Superfluities. *Pollio Romulus* eing ask'd by *Augustus* the Emperor how he lived long? By nourishing, saith he, my Inwards ith Honey, and my outward Parts with Oil. he like Answer likewise made *Democritus*, be-g demanded the like Question. Furthermore, is so general a Meat through all *Russia*, that e Children eat it on their Bread every Morn-g, as ours do Butter to their Breakfast; with hom, and with old Men, it agreeth exceeding ell, cleansing their Breasts, opening their Pipes, arming their Stomachs, resisting Putrefaction, ocuring Solubleness and Urine, and ingendering veet and commendable Blood; but young Men, hose Moisture is less than Childrens, through Sharp-

Sharpneſs of Heat, and whoſe Stomachs are hot than old Mens, by much eating of Honey inflat their Blood, increaſe Choler, bloody Flux Wind, and Obſtructions, together with a con nual loathing of Meat, and a Diſpoſition to v mit. Honey-cakes were wont to be a great D in old times at the end of Banquets, as Ginge bread is with us; which Cuſtom *Macrobius* a *Gellius* have juſtly reproved, becauſe ſweet thir being laſt eaten, open the Mouth of the Stomac which after Meat ſhould be cloſed, and as it we ſealed up to help Concoction: Wherefore *Pi nellus* doth very well in preſcribing us to eat Sug roſin, or ſome four Fruits after Honey, to preve the ingendering of Choler in the Stomach, and help the ſame whilſt it concocteth. Raw Hon is never good, therefore clarify it throughly at t Fire; and chuſe the whiteſt, pureſt, cleare moſt gliſtering and thickeſt, for they are No of the beſt Honey: alſo let it be Honey that r and was never preſſed out of the Combs, and young Bees rather than old, feeding upon Thym Roſemary, Flowers, and ſuch ſweet and whol ſome Herbs. Then may you boldly give it Meat to young Children, to cold and moiſt Cor plexions, and to rheumatic old Men, eſpecial in Northern Countries and cold Climates, and the Winter Seaſon.

CHA

CHAP. XXI.

Of Fruit, *and the Differences thereof.*

NOW we are come to the laſt Courſe, which in ancient and more healthful Ages was the firſt and only, whilſt Mens Hands were neither polluted with the Blood of Beaſts, nor ſmell'd of the moſt unwholeſome Scent of Fiſh. This kind of Meat is commended (like the *Hebrew* Tongue) for three principal Reaſons, Antiquity, Purity, and Sufficiency; for it was more ancient than either Fleſh or Fiſh by two thouſand Years; it is ſo pure of itſelf that it never defiles the Hand, nor needeth any great dreſſing: and that it is ſufficient to maintain us long in Life, not only the Hiſtory of the firſt twelve Patriarchs, but alſo whole Nations living at this Day in *India*, *Africa* and *Aſia*, and ſome parts of *Europe*, do ſufficiently declare, feeding wholly or principally of Fruit; whereof I find three chief or eſpecial kinds, namely, Orchard-fruit growing upon Trees; Garden-fruit growing upon Shrubs, Herbs and Roots; and Field-fruit, included under the Name of Grain.

CHAP. XXII.

Of all Orchard Fruit.

Pruna Armeniaca Chryſomela.

APricots are Plums diſſembled under a Peach's Coat, good only and commendable for their Taſte and fragrant Smell, their Fleſh quickly cor-

rupting and degenerating into Choler and wheyiſh Excrements, ingendering peſtilent Agues, ſtopping the Liver and Spleen, breeding ill Juice, and giving either none or weak Nouriſhment; yet are they medicinal and wholeſome for ſome Perſons, for they provoke Urine, quench Thirſt: and Syrup made of the Infuſion of dried Apricots, qualifies the burning Heat and Rage of Fevers: They are leaſt hurtful to the Stomach, and moſt comfortable to the Brain and Heart, which be ſweet kernel'd, big and fragrant, growing behind a Kitchen-Chimney, as they do at *Barn-elms*, and ſo thoroughly ripened by the Sun, that they will eaſily part from their Stone. They are beſt before Meat, and fitteſt for hot Stomachs; but let not Women eat many of them, and let them alſo remember to drown them well in Sack or Canary Wine. *Galen* preferreth Apricots before Peaches, becauſe they are not ſo ſoon corrupted; whereas common Experience ſheweth the contrary: for as Apricots are ſooneſt ripe, ſo of all other Stone-Fruit they ſooneſt corrupt in a Man's Stomach.

AMIGDALÆ.

Almonds, into whom fair *Phillis* was turned, as Poets imagine, are of two ſorts, ſweet and bitter. Theſe are fitteſt for Medicine, but the ſweet ones for Meat. The ſweet Almonds are ſometimes eaten green of Women with Child, to procure Appetite; and in Summer of others, becauſe then they are moſt pleaſant: but they nouriſh moſt after the Fall, when they are fully ripe, being blanched into cold Water: they fatten the Body, give plentiful Nouriſhment, increaſe Fleſh and Seed, help the Brain and Eye-ſight, purge the Breaſt by ſpitting, clear the Voice, cleanſe

the

the Kidneys, and provoke Sleep; eat them not when they are very old and wrinkled, for then they ſtay long in the Stomach and breed Head-achs: if they be eaten with Sugar, as they are in Marchpaens, or in Cullices, Mortiſes, Rice Porridge, or Almond-Milks, they are of greater Nouriſhment and more eaſy Digeſtion; but then they are to be eaten alone, not in the middle, and much leſs in the end of Meals.

MALA.

Apples be ſo divers of Form and Subſtance, that it were infinite to deſcribe them all; ſome conſiſt more of Air than Water, as your Puffs called *Mala pulmonea*; others more of Water than Wind, as your Cuſtards and Pome-waters, called *Hydrotica*: Others being firſt graffed upon a Mulberry-ſtock wax thorough red, as our Queen-apples, called by *Ruellius*, *Rubelliana*, and *Claudiana* by *Pliny*. Roundlings are called *Mala Sceptiana*, of *Sceptius*; and Winter-Goldlings, *Scandiana Plinii*; Pippins, *Mala Petiſia*; Pear-apples, *Melapia*; and Pear-mains or Peauxans no doubt be thoſe *Appiana Mala* which *Appius* graffed upon a Quince, ſmelling ſweetly, and taſting a little tart, continuing in his Goodneſs a Year or two. To be ſhort, all Apples may be ſorted into three kinds, ſweet, ſour and unſavoury. Sweet Apples moiſten the Belly, open the Breaſt, ripen Rheums, eaſe the Cough, quench Thirſt, help ſpitting, cure Melancholy, comfort the Heart and Head, eſpecially if they be fragrant and odoriferous, and alſo give a laudable Nouriſhment. Sour Apples ſtay the Belly, hinder ſpitting, ſtraiten the Breaſt, gripe and hurt the Stomach, increaſe Phlegm, and weaken Memory. Unſavoury Apples are unfit

for our eating, appointed rather to fat Hogs and Swine, than to come into our Stomachs. Old Apples are beſt, if they be ſuch as can bear Age, becauſe by long lying they loſe two ill Qualities, Wateriſhneſs and Windineſs, and have alſo a more perfect and pleaſing Taſte. As Nuts, Figs and Mulberries, be beſt towards the loweſt Boughs ſo contrariwiſe Plums, Apples and Pears, be beſt from the Top of the Tree, and hanging on the Sunny-ſide. Sweet Apples are to be eaten at the beginning of Meat, but ſour and tart Apples at the latter end. All Apples are worſt raw, and beſt baked or preſerved. None at all are good ſodden beſides the Codlin; which afterwards being made into Tart Stuff, and baked with Roſe water and Sugar, is no bad Meat: their Coldneſs and Wateriſhneſs is ſoon corrected, either in baking, roaſting, or preſerving with Cinnamon, Ginger, Orange-pills, Aniſe-ſeed, Carraway-ſeed, ſweet Fennel-ſeed, and ſweet Butter.

Now whereas the old Proverb, *Ab ova ad mala* ſheweth that Apples were ever the laſt Diſh ſet upon the Board, you muſt underſtand it of tartiſh and ſour Apples, or elſe juſtly, tho' newly, find fault with an old Cuſtom. *Philip* of *Macedonia* and *Alexander* his Son, (from whom perhaps a curious and ſkilful Herald may derive our *Lancaſhire* Men) were called *Philomeli*, Apple-lovers, becauſe they were never without Apples in their Pockets; yea, all the *Macedonians* his Countrymen did ſo love them, that having near *Babylon* ſurpriſed a Fruiterer's Hoy, they ſtrived ſo for that many were drowned; which Fight was therefore called by Hiſtoriographers, *Melomachia*, the Apple-fight; but cruel Fluxes ſurpriſed the Army upon this, and many died of intolerable Griping

Oxyacanth

Oxyacanthæ Spinæ acidæ.

Barberries preſerved, are a great refreſhing to hot Stomachs and aguiſh Perſons; and being kept in Pickle, they ſerve for Sallads and the garniſhing of Meat; but they are of very little Nouriſhment themſelves, or rather of none at all, tho' by a pleaſant Sharpneſs they edge an Appetite.

Prunus Sylveſtris Regius.

Bullices likewiſe, both white, ſpeckled and black, are of the like Nature, being ſtewed, baked, roaſted or preſerved; fitter to be eaten laſt, to cloſe up the upper Mouth of the Stomach, than firſt to ſtop the nether Mouth, unleſs it be in Fluxes.

SORBI.

Serviſes, like to Medlers, are then truly ripe when they are rotten; if you would chuſe the beſt, chuſe the biggeſt, moſt poulpy, and voideſt of Stones. They are cold in the firſt Degree, and dry in the third, giving little Nouriſhment; but ſtaying Fluxes, and preventing Drunkenneſs, ſtrengthening the Stomach, and making a ſweet Breath: their great Aſtringency ſheweth that they are to be eaten laſt, for otherwiſe they will bind the Body, burden the Stomach, and ingender many groſs Humors. *Pliny* maketh four kinds of Serviſes, one as round as an Apple, another bottled like a Pear, the third oval, made like an Egg. The Apple-ſerviſe is moſt ſweet, fragrant and nouriſhing, the other of moſt winy Taſte. The fourth kind of Serviſe is a very little one, called the Torment-ſerviſe, allowed for nothing but that it ceaſeth the Torments of bloody Fluxes.

CHERRIES.

Cherries were neither brought into *Italy* nor *England* till *Lucius Lucullus* returned from his Victory againſt *Mithridates*; whereof there are chiefly four ſorts amongſt us, *viz.*

Juliana,

Julians, which are red, ſoft and pulpy, never good but under the Tree; for they rot in Carriage a little way.

Aproniana,

Apronians, which are red, round, and harder, and can abide the Carriage.

Duracina.

Duracines, or in French *Cœurs*, or Heart-Cherries, becauſe they are made like a Heart, which are the firmeſt of all other.

Actiana.

The blackeſt of all be called Actians, becauſe they were brought from *Actium*, a Promontory of *Epire*. In *England* we have alſo ſeen white Cherries growing, wherein the artificial Choler marreth the good Nature and Taſte of them; wherefore I will not commend them for Wholeſomeneſs, but ſhew their Rareneſs.

Concerning their Uſes, let us remember thus much, that the *Cœurs* or *French* Cherries are moſt cordial, the common and pulpy Cherries moſt nouriſhing, the black Cherry's Kernel is the beſt Meat, but his Fleſh unwholeſome and loathſome to the Stomach.

Furthermore our common Cherries being ripe and eaten from the Tree in a dewy Morning, looſen the Belly; when contrariwiſe *Cœurs* and red ſour Cherries bind the ſame, being of a more dry and aſtringent Faculty.

All

All Cherries, ſaving them which are black, ſlack Thirſt, cool moderately, and procure Appetite. Sweet and ripe Cherries ſhould be eaten foremoſt; others are to be eaten laſt, either ſcalded or baked, or made into Tart Stuff, or preſerved with Sugar, or rather dried after the *German* manner, which they keep all the Year long to quench Thirſt in Agues, to cool Choler, to ſtir up Appetite, to unfur the Tongue and reliſh the Mouth, to ſtay puking, vomiting, and all kind of Fluxes.

CASTANEÆ NUCES.

Cheſnuts are ſo diſcommended of *Galen* in his Book of Thin Diet, that they ſhould be little eſteemed, had not latter Ages better conſidered of their Nature. *Pliny* thought, and I allow his Reaſon, that it could not be a vile Meat, which Nature had hidden with ſuch wonderful and artificial Covers or Huſks. *Divus Tiberius* having been in *Sardinia*, or rather, as I take it, at *Sardis* in *Lydia*, brought from thence ſome Cheſnuts, and ſet them in *Italy*, whence no doubt they were derived into *France* and *England*. It is queſtioned by ſome whether raw Cheſnuts may not ingender Lice. But the *French* Cheſnut is bigger, tenderer, and far ſweeter than ours; whereof there are two kinds, the one of a light and reddiſh Colour, fitteſt to be roaſted; the other reſembling a dark bay, inclining to a blackiſh brown, called *Coctivæ* of *Pliny*, becauſe they are beſt ſodden. Of all Cheſnuts chuſe the biggeſt, fulleſt, browneſt and roundeſt, and let them be three Months old at the leaſt before you eat them: If you eat too many, they breed Head-achs, Cholics and Coſtiveneſs; but feed moderately upon them in the midſt of Meals and they nouriſh without Offence. They are

dry in the ſecond Degree, and almoſt as hot as dry; but ſeething remits a little of each, as roaſting addeth ſomewhat to either Quality. They are beſt in Winter, agreeing with moiſt Complexions, and ſuch as are to ſubject to Stoppings of the Breaſt and Liver.

Mala Medica & Citria.

Citrons were not known in *Homer*'s time to be any Meat; only the Pills thereof were burnt with Cedar-wood in Temples, when they ſacrificed to *Apollo*; as thinking the Fume of it a ſpecial Preſervative againſt the Plague; neither is the Juice of them ſince commended but to reſiſt Poiſon, to qualify Humours putrefied within the Body, to make a ſweet Breath, to cure hot burning Agues, and to cure the longing of Women with Child; for which yet the Seeds are thought moſt medicinal. Nevertheleſs I am ſure, as ripe Citrons in *Spain* do nouriſh *Spaniards*, ſo preſerved Citrons may no leſs nouriſh us, conſidering that their corroſive Quality is altered by Sugar, and their Coldneſs made temperate thorough parboiling.

Pruna Damaſcena.

Damſons, which were firſt brought from the Mount of *Damaſcus* in *Syria*, are a moſt wholeſome Plum of all others, giving moderate Nouriſhment in hot Weather to young, choleric, and dry Stomachs. The moſt nouriſhing be fully ripe, ſweet, plump, and thin-ſkin'd. Our Cuſtom is very bad to eat ripe Plums laſt, when their Sweetneſs and Lightneſs perſuades us to eat them foremoſt. Ripe Damſens eaten whilſt the Dew is upon them are more medicinal than Meat; but being eaten at the beginning of Dinner

or

or Supper, they are more Meat than Medicine, and give an indifferent Sustenance to an indifferent Stomach, especially when they are preserved. Damsons not fully ripe had need to be boiled or preserved, to correct their cold and crude Nature; but as they are fit for hot Stomachs and aguish Persons, so none at all are good for them that be old, or cold, or watersh and phlegmatic of Constitution.

The like may be said of Damask-prunes, brought out of *Syria*, *Spain* and *Italy*, which are sweet, nourishing and pleasant, being stewed or sodden; when contrariwise the *French* Prune is harsh and sour, fitter to cool Men in Agues, and to edge distasted Stomachs, than to be offered any Man in the way of Meat.

DACTILI.

Dates are usually put into stew'd Broths, minced-pies, and restorative Cullices, as tho' they were of very great and wholesome Nourishment. Certain it is that they fatten much and increase Blood, but such Blood as easily turneth into hot Choler. *Alexander*'s Soldiers were killed with new Dates; which taste so pleasantly, that only Danger makes a Man surcease to eat them. The best Dates grow by *Jericho* in *Jewry*, the next by *Alexandria* in *Egypt*; but the Dates of *Barbary* and *Spain* have long wrinkled Bodies without Substance: Chuse them which are ripe and not rotten, firm and not worm-eaten, sweet and not astringent, and at the least a Year old after the gathering; for such are best for a cold Liver, fittest to move the Belly and to help the Cough; whereas new Dates bind excessively, stop the Liver, Stomach, Veins, and Lungs, gripe the Guts, breed Head-ach, hurt

the Teeth, and make little Ulcers to arise in the Mouth; yea, ripe Dates lighting upon a bad Stomach do easily putrefy, ingendering malign Agues, and stuffing the Body with crude Humours, whereupon great Stoppings increase both of Spleen and Liver. They are hot in the second Degree, and moist in the first, never good when they are eaten alone, or without Sugar, which hindereth their speedy Corruption.

Prænestinæ, Heracleoticæ, Ponticæ & Avellanæ Nuces.

Filberds and Haselnuts, coming first out of *Pontus*, and translated by the *Romans* into our Country, are found by Experience to nourish the Brain, to heal old Coughs being eaten with Honey, and to stay Rheums if they be toasted. Also being peel'd whilst they are green, and laid a while in Water, and eaten afterwards with Sugar or Salt at the end of Meat, they give a laudable Nourishment, increasing Seed, tempering Blood, and making it of a good Consistence. Chuse ever the longest, ripest, and thinest shell'd, fullest of Meat, and freest from Spot or Worm; also eat them whilst they are new, if you purpose to nourish much; for afterwards they wax more oily and less nourishing: they are best towards Winter, and fitter for strong and able Stomachs, because they easily overturn weak Stomachs, and procure Head-achs.

Ficus Crossi.

Figs are the sweetest Fruit of the bittrest Tree in the World; for neither Leaf, nor Bud, nor Bark, nor Wood, nor Body, nor Root, nor any part of it is sweet besides the Fruit; nay, the very Ashes of a Fig-tree are as sharp and bitter as any

any Soot; yet Figs themſelves are ſo ſweet, that only for Love of them the *Frenchmen* firſt invaded *Italy*, and inhabited a great part of it many Years; yea *Moſchus Antimolus* the Sophiſter having once taſted them, he hated all other Meats during his Life; and *Plato* ſo affected them, that he was called the *Fig-lover*; nay, he loved them ſo much, that he died of Lice, ingendered of corrupt Blood, which the Figs made: alſo *Pompeius Columna*, Cardinal and Viceroy of *Naples*, died ſuddenly in the Arms of *Auſten Nyphus* that famous Philoſopher, with eating too many Figs.

Figs are dangerous without Wine, but wholeſome with it. Wherefore let all Men beware of them, as *Solomon* bids us take heed of too much Honey, leſt our ſweet Meat bring ſour Sauce, and Pleaſure be puniſhed with too late Repentance. They are ſeldom eaten of us green from the Tree: and of outlandiſh Figs, let *Dioſcorides* commend his yellow Figs, *Athenæus* his blue Figs, and *Pratenſis* his Mariſcas, or Fig-dates; yet in my Judgment the round, ſhort, and thick barrel'd Figs, (having a thin Skin, and a firm Subſtance, with few Seeds in them, are of all other the beſt, tho' not the ſweeteſt, which I nothing doubt to be *Calliſtruthiæ Galleni*, and thoſe delicate Figs of *Livia Pompeia*, which *Pliny* writes of.

The Seed of Figs nouriſheth no more than a Stone, their Skin hardly digeſteth, only their pulpy Subſtance giveth much, tho' no very wholeſome nor good Nouriſhment. Chuſe the ſofteſt, roundeſt, neweſt, ſoundeſt, thickeſt and ripeſt; and as you drink Wine upon cold and moiſt Fruits, ſo drink ſmall Drink, or ſuck the ſour Juice of Oranges, Pomegranates, Lemons or Citrons, after Figs. Thus being taken they augment Fat,

clear the Countenance, provoke Venery, quench Thirſt, reſiſt Venom, purge the Kidneys of Gravel, and nouriſh more than any Tree-fruit whatſoever. But if you would ripen a Cold, or cleanſe your Pipes, or clear your Voice, it is beſt to eat them with ripe Almonds, or to drink them with Barley-water: Old Age is moſt offended by them, and ſuch as have ſtopt Livers, or be of a bad and corrupt Complexion.

Piſtacia, or *Pſittacia.*

Fiſticks, or rather Piſticks, alluding to the *Syrian* Word, are Nuts growing in the Knob of the *Syrian* or *Egyptian* Turpentine-tree, being ſo much more wholeſome, good and nouriſhing, by how much they are more ſweet, odoriferous, full, big and green: They nouriſh plentifully, open the Liver, cleanſe the Breaſt, ſtrengthen the Stomach and Kidneys, ſtay Fluxes and Vomitings, fatten the Body, ſtir up Luſt, and reſiſt Poiſon. They are wholeſome both before and after Meat, being eaten with old Pippins or Sugar-roſin.

Children and hot Complexions muſt not uſe them, for they inflame their thin Blood, and cauſe Giddineſs: but even *Galen*, who diſcommends them more than he needed, alloweth them in Winter for cold, phlegmatic and weak Stomachs. *Iſaac* ſaith, that they are hot and dry in the ſecond Degree, whereof indeed they want very little.

U V Æ.

Grapes differ two ways, eſpecially in Subſtance and Taſte. In reſpect of Subſtance, they are either fleſhy, which are fitteſt for Meat, or winy and thin, which are fitteſt to drink, being made into Wine. In reſpect of Taſte, ſweet Grapes fatten

ıtten and nouriſh moſt, being of hotteſt Conſti-ıtion, and ſpeedieſt Concoction; yet they ſwell ıe Stomach, ingender Thirſt, and looſen the ody. Sour and harſh Grapes are cold in Opera-on, hardly digeſted, of little Nouriſhment, grip-ıg and yet binding the Belly, and therefore fitter) be taſted of as Sauce than to be eaten as Meat.

The *Germans* hang up Cluſters of ripe Grapes, ıffering them not to touch one another, upon ines in a cold Gallery, or rather in their Bed-hambers; which being dried nouriſh much, and et neither ſwell the Stomach nor cauſe Looſeneſs: n heat of Agues one ſuch Grape, or two at the noſt, do more refreſh the Mouth, and reſtore he Taſte, than ſix Ounces of Conſerve of cold arberries.

Haſelnuts are already written of in our Treatiſe f Filberds.

Mala Junia.

Junitings are the firſt kind of Apples which are ıoneſt ripe, coming in and going out with the Month of *June*; of a little, round, and light Sub-ance, tender Pulp, and very fragrant Smell, ſent : that time to cool Choler, ſlack Thirſt, and re-ore Spirits decayed with Heat of Summer; it ıveth ſufficient, tho' no great nor ſtrong Nouriſh-ıent, being fitter for young and hot Complexions ıan them which are weakened with Phlegm.

CORNI.

Kernels or Corneols are of a very aſtringent and nding Taſte, fit to nouriſh weak Stomachs that ın keep nothing, or weak Guts that void all ıings: For ſound Men they are not good, but ıten in ſmall Quantity after Meat; becauſe they rmly ſeal up the Stomach, and accidentally help

Con-

Concoction. Tart Stuff or Marmalade may b made of them to that purpoſe, wherein no doul they excel Quinces. Egleutius-berries be of th like Subſtance and Nature.

Malum Limonium.

Lemons approach near unto Citrons, and Lime are ingendered of them both. Their Pulp is col and dry in the third Degree, their Peel hot an dry in the ſecond, and their Seed temperate you eat the Juice alone, it cauſeth Gripings, Lean neſs and Crudities; but if you eat the Peel wit the Pulp, as Nature ſeemeth therefore to hav united them, the Heat of the one correcteth th Rawneſs of the other, and not only the Stomach but alſo the Heart is comforted by them both They of *Naples* and *Genoa* ſlice the beſt and foure Lemons and Citrons very thin, and having ca on Salt and Roſe-water, uſe them as a genera Sauce to all Fleſh and Fiſh; by which Prepara tion an Appetite is procured, their Wine wel taſted, and their Kidneys ſcoured.

But for as much as we live in a colder Climate it is beſt to take the riper ſort of Lemons, and t ſteep their Slices, Peel and all, in Wine, Suga and Cinnamon, upon warm Coals, and then t eat them alone, or with our Meat. Let old an conſumed Perſons beware of them, for they wil ſpend their Spirits with abundance of Urine, an alſo overthrow their natural Heat, which is rathe to be quickened and reſtored with Wine, tha quenched or quelled with ſo great a Cooler.

MESPILA.

Medlers were not ſeen in *Italy* whilſt *Cato* lived, but now in *England* there be too many. Con-

cerning

cerning the Fruit itſelf, it is never good till it be rotten; wherein the buſy Meddlers of our Age may alſo worthily be compared to them: the great ones, called *Setania*, have moſt Pulp, the little ones leſs, but more fine and fragrant; theſe alſo do more comfort and bind the Stomach, tho' the great ones excel them in plenty of Nouriſhment: either ſort is to be eaten laſt, becauſe they are of any heavy and aſtringent Nature, burdenſome to the Stomach, and ingendering groſs Humours, if they be eaten firſt.

MORA.

Mulberries being black and fat, which is a Sign of their full Ripeneſs, are hot in the firſt Degree, and moiſt in the ſecond; fitteſt to be eaten before Meat, becauſe they eaſily paſs from out of the Stomach to the Guts, drawing the other Meat along with themſelves: they pleaſe the Stomach, procure Looſneſs of Body and Urine, nouriſh found and clean Bodies, tho' they corrupt in unclean Stomachs; alſo they ſmoothen the Harſhneſs of the Throat, quench Thirſt, delay Choler, and cauſe no great, but yet a natural Appetite to Meat. They ſhould be gathered before Sun-riſing, and given only, as I ſaid, to clean Stomachs and before Meat; for they will elſe corrupt and ſwell us up, and drive us perhaps into ſome putrefied Fever. They are fitteſt in Summer for young Men, and ſuch as abound with Blood and Choler.

Unripe Mulberries, which is diſcerned by their Whitneſs and Redneſs, may be good to make Medicines for ulcered Throats and Fluxes of the Belly, but they deſerve not the Names of Nouriſhments.

When

When Mulberries cannot be gotten, Blackberries or Dewberries may ſupply their room, to which *Galen* aſcribeth the like Virtues. This one thing let us note, omitted of all Herbariſts of our latter Age; that albeit a Mulberry Tree be called in *Greek* and *Latin*, *Morus*, that is to ſay, *a Fool*; yet her Wiſdom excelleth all other Trees in my Judgment, becauſe it never budeth till all ſharp Weather be clean gone, and then ſpreadeth out her Leaves more in a Day than all other Trees did in thirty before.

OLIVÆ.

Olives, the deſired Salad of divine *Plato*, are an uſual Diſh at moſt Mens Tables, tho' none of them grow in *England*. Wild Olives are better, than thoſe which are ſet in City Orchards; which the very Birds do know in *Italy*, more coveting the wilder ſort. We have three ſorts of them brought into our Country, *Spaniſh* Olives, *Italian* Olives, and Olives of *Provence*. The firſt ſort is the biggeſt, but yet the worſt, being too yellow, too ſoft, and too full of Oil: The *Italian* Olive is almoſt as big, but more firm of Fleſh, and pleaſanter through retaining his natural Greeniſhneſs. The *Provence* Olives are leſs than either, ſomething bitterer alſo and more leather ſkin'd, yet better for the Stomach than the *Spaniſh*, tho' nothing near the *Italian* or *Bononian* Olive in Fleſh, Taſte or Goodneſs: There alſo their Pickles are made of Water, Salt, and ſweet Fennel, which giveth them a greater Grace, and maketh them leſs heavy unto weak Stomachs.

All Olives, even the beſt, are but of ſlow and little Nouriſhment; ſerving eſpecially to provoke Appetite, to cleanſe the Stomach of Phlegm, to ſtrengthen

rengthen the Guts, and to cure loathing of Meat. t were good to take them out of their ſalt Pickle, which inflameth Blood, and to lay them a while n Vinegar before we eat them, to correct their leat, and make them more agreeable to the Sto- nach. They are beſt in the midſt of Meat with a *French* Salad; for being firſt eaten, they lie heavy in ne Stomach; and laſt eaten, they offend the Head vith their brackiſh and ſalt Vapours, which hin- er Sleep and increaſe Thirſt.

Malum Aurantium.

Oranges are brought hither of three kinds, ome exceeding ſweet, others ſour, and the third ort unſavoury, or of no Reliſh. The firſt ſort re ſweet and temperately hot, of indifferent Nouriſhment, good for Stoppings of the Breaſt, Rheums and Melancholy. Very four Oranges re extremely cold, making thin and wateriſh Blood, and griping the Belly; but right *Sevill* Oranges have a pleaſant Flavour betwixt ſweet nd four; whoſe Juice and Fleſh preſerved cauſe good Appetite, bridle Choler, quench Thirſt, et neither cool nor dry in any Exceſs. As for nſavoury Oranges, they neither nouriſh nor ſerve o any good uſe, but ly heavy in the Stomach, tirring up Wind and breeding Obſtructions in the Belly: Being eaten with Sugar and Cinnamon, *evill* Oranges give a pretty Nouriſhment to aguiſh Perſons, whoſe Stomachs can digeſt no ſtrong Meats; and alſo their Pills preſerved do ſomewhat ouriſh, eſpecially if they be not ſpoiled of the vhite Part, which is moſt nouriſhing, as the out- vard Rind contrariwiſe is moſt medicinal; chuſe ne heavieſt, ripeſt, and beſt coloured, and thoſe hat taſte pleaſantly betwixt ſweet and ſour.

Mala

Mala Perſica.

Peaches ſhew manifeſtly how Change of Ear and Climate may alter Natures; for *Columel* and divers before *Pliny*'s time, have recorde that in *Perſia*, from whence they were broug into *Europe*, Peaches are a deadly Poiſon; b with us the Smell of a ripe, tender, and fragra Peach comforteth the Heart, and their Meat n only caſeth Appetite, maketh a ſweet Breath, a cooleth Choler, but alſo eaſily digeſteth and give good Nouriſhment. I never ſaw greater ſtore good Peaches than in *Switzerland*, where t poor Men fatten themſelves and their Hogs wi them exceedingly when they are in ſeaſon. A Peaches are to be quartered, and laid in ſtro Wine before they are eaten. Ripe Peaches, a cording to *Galen*'s Rule, muſt be eaten in t beginning of Meals, becauſe they are a moiſt ar ſlippery Fruit; but hard and unripe Peaches a beſt at the end of Meat (if ever they are good all) yea, tho' they be candied or preſerved; y Peaches muſt be ſparingly eaten, for many a dangerous, and killed *Theognoſtus* that fine Sch lar, ſo much lamented in the *Greek* Epigram Four good Morſels are, Peaches, Figs, Melon and Champignois.

PYRA.

Pears be of infinite kinds, becauſe Men, b graffing divers Pears together, have made of ther infinite Mixtures. The *Norwich* Pear, and S *Thomas*'s Pear, are moſt durable and very good the Sand Pear is firm and alſo nouriſhing; th Lady Pear is too wateriſh, tho' beautiful in Co lour; the *Katherin* Pear is ſimply beſt, and be reliſhed; the Muſk Pear is very cordial; the Long

ta

ail hath a good Verdure; the Puff-Pear is full of Wind; the Bell-Pear is very ſappy; the Tanard-Pear is ſomewhat bitteriſh and noiſome to he Stomach. But leaving their infinite Differences f Shape, Colour and Time, let us only write of heir Differences in Taſte, which are chiefly to be egarded. All ſweet Pears be moſt nouriſhing, leanſing the Breaſt of Phlegm, comforting the tomach, and leaſt binding. Sour and harſh Pears re exceeding hurtful to the Stomach and ſinewy 'arts; unſavoury Pears breed ill Juice, and bitter 'ears nouriſh nothing at all. If a well reliſh'd 'ear be alſo endowed with a fragrant Smell, as he *Katherin*-Pear, Violet, Poppering, Sugar-Pear, Muſk-Pear, and ſuch like, they are to be preferred before all others.

Concerning the Preparation of Pears, they are vorſt raw, and their Skin is moſt unwholeſome; vithout Wine they are counted Poiſon, eſpecially eing largely eaten as a Meat. They are beſt eing eaten laſt, as contrariwiſe Apples for the noſt part are firſt to be eaten; becauſe they are ather of a looſening than an aſtringent Nature. They are better baked than roaſted; but dried 'ears, in *Harry Stevens*'s Judgment, ſurpaſs all or ſtrong Nouriſhment. They are temperate in Heat and Cold, but dry in the ſecond Degree, vhich cauſeth them to ceaſe Fluxes and Vomits, o repel Vapours, and ſtrengthen the Stomach.

PRUNA.

Plums grow here in ſuch variety, that to name hem only were a tedious Work. The moſt ulpy, ſweet, pleaſant and nouriſhing be theſe; 'ear-Plums, Violet-Plums, Peaſcod-Plums, our adies Plums, Wheat-Plums, Mawdlins, and Damſons,

Damſons, whereof we have already ſpoken. Th leaſt nouriſhing, tho' ſome of them taſte not u pleaſantly, eſpecially the Chriſtian-Plum, ar Bullices, Chriſtians, Prunella's, Skegs and Horſ Plums.

All Plums baked, ſtewed, or preſerved wit Sugar, more plentifully nouriſh, becauſe much their Sharpneſs, Wateriſhneſs and Rawneſs, thereby corrected. Always remember to eat th ſweeteſt ſort before, and the ſoureſt ſorts of Plum after Meat, leſt unorderly eating cauſe that to b blamed, which was good and wholeſome in h due Place.

Here I have Occaſion to ſpeak of the Paſte *Genoa*, made of fragrant and fine ripe Plums; whic no doubt is not only cordial, but alſo reſtorativ to ſuch Stomachs as through Extremities of Agu have loſt their Strength.

Mala Punica.

Pomegranates, when they are ſweet and thorough ripe, looſen Phlegm, help the Stomach, Breaſ and Cough, increaſe Venery, provoke Urine, looſe the Belly, moiſten the ſpiritual parts, and give in different ſtore of good Nouriſhment: they are beſ in Winter for old Men and phlegmatic Conſtitu tions. Sour Pomegranates hurt a cold Stomach ſtraiten the breaſt, hinder Expectoration, ſtop th Liver, offend both Teeth and Gums, cool exceſ ſively, ſtay all humoral Fluxes, yet provoke Urin moſt plentifully; and therefore they are more pre ſcribed in Agues than the ſweet ones, as alſo t choleric young Men ſubject to Scourings. *Paulu Æginet* affirmeth four Pomegranates to bind onl ſound Mens Bodies, but not ſuch as be ſick. How ſoever it is, ſince the one's Goodneſs reſiſteth the other's

ther's Hurtfulneſs, it is beſt to mingle both their uices for ſuch as be aguiſh or weak, and ſeveral- y to uſe them for the ſtrong, according as Occa- ion ſerveth.

Mala Cotonea & Cydonia.

Quinces are of two ſorts; an Apple-Quince, alled *Malum Cotoneum*; and a Pear-Quince, alled of *Dioſcorides*, *Struthium*: both of them vere firſt brought from *Cydon*, a Caſtle in *Candy*, vhereupon they are commonly called *Mala Cydo- ia*; we account moſt of the latter ſort, but the otton and downy Quince made like an Apple, is noſt commended of the *Grecian* and *Latin* Wri- ers. Of either of them chuſe the moſt clear, ranſparent, thin-ſkin'd, ungravelly, downy, beſt nelling, and moſt furrowed as it were with long treaks, for the very Scent of ſuch is comfortable; nd tho' their raw Fleſh be as hard as raw Beef nto weak Stomachs, yet being roaſted or baked, r made into Marmalade, or cunningly preſerved, ney give a wholeſome and good Nouriſhment, and ake the Body ſoluble being eaten laſt at Meat; or if you eat them firſt, they cling the Stomach, auſe exceeding Coſtiveneſs, and hinder Digeſtion, s *Galen* ſufficiently tried in *Protas* the Orator. They are cold in the firſt Degree, and dry almoſt n the ſecond; agreeing with all Ages, Times, nd Complexions, where juſt Occaſion is given o uſe them.

Uvæ Paſſæ.

Raiſins are of the ſame Temperature with the Grapes which they are made of, being alſo as di- ers in Taſte, Subſtance and Quality, as they be. That *Noah* was the firſt Planter of Vines, Chri- ſtians

ſtians know better out of the Bible than any Po
or Heathen Writer could ever aim at; but wh
firſt deviſed the drying of Raiſins in the Sun,
the preſſing them into Frails, is neither ſet dow
by *Pliny*, nor any other Author that I have rea
Only this I find by Reaſon and Experience, th
the greateſt, fatteſt, ſweeteſt, longeſt and blewe
Raiſins of the Sun are ever beſt; nouriſhing ſu
ficiently, moderately cleanſing, very well temp
rating ill Humours, mitigating all Pains, and ir
gendering very pure and good Blood; yea, th
African Phyſicians that lived in *Galen*'s time di
with one Voice and Conſent, proteſt thus muc
of them, that for opening the Breaſt, Stomac
and Lungs; for cleanſing the Blood, Kidneys ar
Bladder; for ceaſing all Pains of the Guts, ar
moderate Nouriſhment, no Fruit is to be con
pared unto Raiſins. *Matthiolus*, in his Commen
taries upon *Dioſcorides*, ſaith, that Raiſins of th
Sun being either voided of their Kernels, or grow
ing without Kernels, looſen the Belly, help Hoarſ
neſs, and both nouriſh and cleanſe the Liver: cor
trariwiſe, being eaten with the Stones or Kernel
they work rather a contrary Operation. Th
Grapes nouriſh much, we may ſee, ſaith *Galen*
by Vintage-labourers, who come lean to the Vine
yard, but return as fat as Hogs. Much more d
Raiſins of the Sun and other Raiſins nouriſh ou
Bodies, and are therefore to be accounted for r
bad Meats.

Pyra volema Plinii.

Wardens or Palm-Pears, ſo called, becauſe on
of them will fill the Palm of a Hand, were fir
brought into Credit by *Livia Pompeia*; they a
very hurtful, and almoſt indigeſtable, being eate

w or green; but towards Winter they are very holeſome for a weak Stomach, being ſtew'd, k'd, or roaſted, and to be preferred for Nouhment before all Fruit; ingendering, eſpecialwhen they are ſweet and red, moſt wholeſome iice; ſtrengthening Concoction, repelling Vaurs from the Head, and comforting the weak d decayed Spirits: would to God every Hedge ere as full of them as they are of wild Pears and abs, that both Poor and Rich might have a mpetent Nouriſhment when Fiſh and Fleſh can rdly be gotten.

JUGLANDES.

Walnuts, or Jupiter's Acorns, for ſo the *Greeks* l *Latins* called them, are ſufficiently nouriſh- whilſt they are green, but when they once x ſo dry that they hardly peel, they are more dicinal than nouriſhing: either of them ingenthe Cough, and cauſe Head-achs; but if you l new Walnuts, and waſh them in Wine and , they are leaſt offenſive to the Stomach, and more nouriſhing, if you eat them with Sugar. Walnuts are hot in the third Degree, and dry he ſecond; new Walnuts are moſt temperate ach reſpect, agreeing with old Men and phlegic Perſons, being eaten at the end of the Fall, the beginning of Winter.

CHAP.

CHAP. XXIII.

Of ſuch Fruits of the Garden as are nouriſhing.

ARtichokes grew ſometimes only in the Iſle *Sicily*; and ſince my remembrance, th were ſo dainty in *England*, that uſually they w ſold for Crowns a-piece: Now Induſtry and Sl hath made them ſo common, that the poor Man is poſſeſſed of Princes Dainties. *Julius C pitolinus*, in the Life of *Pertinax*, and *Pliny* lik wiſe, in the 19th Book of his Natural Hiſto reports Artichokes to have been of ſuch Eſtim tion in *Carthage* and *Corduba*, that there w ſold as many Artichokes in one Year, as came 6000 Seſterties, which maketh 30,000 *l.* Sterli The firſt Sprouts of Artichoke-leaves being ſodd in good Broth with Butter, do not only nouri but alſo mightily ſtir up Luſt of the Body both Men and Women; the young Heads of th eaten raw with Pepper and Salt do the like; b the great Heads being once come to Perfectio howſoever they are counted windy and hard Digeſtion, fuming up to the Head, and burde ſome to the Stomach; yet certain it is that th are of great Nouriſhment being well prepar Some boil them in fat powder'd Beef-broth they be tender, and then eat them with Vineg Pepper, Sugar, Butter and Salt. Others havi parboiled them a little, take the pulpy Part in t Bottom, and with ſweet Marrow, Verjuic Pep

Pepper, Sugar and Gooſeberries, make moſt excellent and reſtorative Pies. The *Italians* broil them on a Gridiron ſetting their Bottoms downward, and pouring on a little ſweet Oil upon every Leaf as ſoon as they open with the Heat, and as that ſoaks in they put in a little more; for if much ſhould be poured in at once, they would ſmell of the Smoke, by reaſon that the Oil would drop into the Fire. This way the Artichoke is leaſt windy, and (if it be eaten with Sugar, Butter, and the Juice of an Orange) moſt pleaſant likewiſe. They are hot in two Degrees, and dry in one, and therefore fitteſt for cold, aged Perſons and Complexions. Remember that raw Artichokes are to be eaten towards the end of Meals, but the other at the beginning or in the midſt.

ASPARAGUS.

Aſparagus was in old time a Meat for ſuch Emperors as *Julius Cæſar*; now every Board is ſerved with them. They muſt be preſently gathered when their Heads bow downwards; and being ſodden in two or three Waters, to rid them of Bitterneſs, they are to be boiled in Mutton-broth ill they be tender, which is done in a trice. The greateſt and tendereſt ſtalk'd are ever beſt, and ew or no kind of Herbs nouriſh more, being poiled of their Bitterneſs and eaten hot. *Galen* loubteth of their active Quality, but yet Expeience ſheweth them to be temperately moiſt, and ot to exceed in Heat the firſt Degree.

Ballock's-graſs, or Satyrium (whereof there be ve principal kinds) is only nouriſhing in the ll, heavy and ſappy Root; for the other is of ean contrary Diſpoſition. Some eat them being

boil'd in Goats Milk and Sugar. Others candy or keep them in Syrup; any way they increaſe bodily Luſt, ſtrengthen the Liver, help the Parts of Conception, reſtore them which are conſumed, and give plentiful Nouriſhment in hectic Fevers.

MORA RUBI.

Bramble-berries or Black-berries, be they of the greater or the leſs kind, are temperately warm, and ſufficiently nouriſhing to a weak Stomach. How the Poor live upon them, daily Experience ſheweth; yet being much eaten they bind the Body, and ingender ſuch putrefied Humors as beget both Scabs and Lice.

BORRAGO. BUGLOSSA. SIRSIUM.

Borrage, Bugloſs and Langdebeif, are of ſo great a Temperature in all Qualities, that they are not only commended for ſpecial Cordials being ſteept in Wine, or made into Conſerves; but alſo their Flowers, Herbs and Roots, are eſteemed reſtorative, nouriſhing weak Bodies ſufficiently, and ſtrengthening the Parts of Nouriſhment more than meanly, being ſodden in Broths, Culliſes, or Gellies.

PERSONATÆ RADIX.

F Bur-Roots, (I mean of the Clot-bur) whilſt they are young and tender, in the Month of *April*, are very wholeſome and nouriſhing, being eaten like a young green Artichoke with Pepper and Salt. The *Frenchmen* and *Italians* firſt found them out; ſince which time they are commo amongſt us, through the means of them whic have travelled into ſtrange Countries.

BRAS-

BRASSICÆ.

Coleworts be of divers ſorts, but the moſt nouriſhing of all is your white-leafed Cabbage (as big as a great Loaf) called *Braſſica Tritiana*, and that which the *Italians* calleth *Cauli flores*; ſo beloved of *Pompey*, that it was termed *Braſſica Pompeiana*. Either of them muſt firſt gently be ſodden in fair Water, then again ſteept all Night in warm Milk; afterwards ſeethe them with fat Marrow, or in fat Broths, and they are very nouriſhing without Offence. Otherwiſe all Coleworts ingender groſs and melancholic Blood. Chuſe ever the whiteſt and tendereſt leafed, for they are of the fineſt and beſt Nouriſhment. The *Egyptians* eat Cabbage firſt to prevent Drunkenneſs.

DAUCI HORTENSES.

Carrot-Roots are very temperate in Heat and Dryneſs, of an aromatical and ſpice-like Taſte, warming the inward Parts, and giving great Nouriſhment to indifferent Stomachs, being ſodden in fat and fleſhy Broth, or elſe butter'd. The yellower the Root, the more ſweet, tender, and aromatical is the Carrot; and the beſt grow in a black, ſoft and ripe, tho' not in a forced Earth.

ANGURIÆ CITRULI.

Citruls, (ſo much beloved of *Tiberius* the Emperor) are of like Temperature with Melons and Pompions, (of which hereafter) nouriſhing hot Stomachs very well, being boiled with good Fleſh or ſweet Milk.

CUCUMERES. MELOPEPONES.

Cucumbers growing in hot Grounds and well ripened with the Sun, are neither moiſt nor cold

in the ſecond Degree. They agree well with hot Stomachs, being eaten with Vinegar, Salt, Oil, and Pepper; but if you boil them, whilſt they are young, with white Wine, Vervain, Dill, and ſalt Liquor, they are not of a bad Nouriſhment, as *Galen* took them, but ingender good Humors, and ſettle a very cold and weak Stomach, as by much Practice and long Experience I have proved in divers Perſons.

SCHÆNOPRASA.

Cives or Ruſh-leeks be almoſt as hot as Leeks themſelves. Some eat them raw in Salads, but then they nouriſh not. If you boil them twice or thrice in Water, they loſe their over-hot and drying Nature, and give no bad Nouriſhment to cold Stomachs.

Glandes Terreſtres Dodonæi.

Earth-nuts grow much on *Richmond* Heath and *Coome* Park, as alſo beſide *Bath*, as you travel to *Briſtol*. They are beſt in *May*. In *Holland* and *Brabant* they are eaten, as the Roots of Turneps and Parſneps, boil'd in Fleſh-Broth, which correcteth their binding Quality, and maketh them of good and wholeſome Nouriſhment.

BULBOCASTANEA.

Earth-cheſnuts are far bigger than Earth-nuts and the Flowers of them are white where the others be red. About *Bath* there is great plenty of them, and they are of like Nouriſhment and Uſe with the Earth-nuts.

Intubum ſativum Latifolium.

Endive, eſpecially that which hath the longeſt largeſt, ſofteſt, and whiteſt Leaves, is of good Nouriſh

Nouriſhment to hot Stomachs, not only cooling but alſo increaſing Blood, if it be ſodden in white Broth till it be tender; but if you eat it raw in Salads, as it is moſt commonly uſed, then it only cooleth and lieth heavy in the Stomach, becauſe it is not freed from its Crudities.

VACINIA PALUSTRIA.

Fen-berries grow not only in *Holland* in low and moiſt Places, but alſo, if I have not forgotten it, in the Iſle of *Ely*. They are of like Temper and Faculty with our Whortles, but ſomewhat more aſtringent. Being eaten raw or ſtued with Sugar, they are wholeſome Meat in hot burning Fevers, unto which either Fluxes of Humors or ſpending of Spirits are annexed. Likewiſe they quench Thirſt no leſs than Ribes, and the red or outlandiſh Gooſeberry.

MORA RUBI IDÆI.

Trambois, or Raſps, are of Complexion like the Blackberry and Dewberry, but not of ſo aſtringent nor drying Quality. Furthermore they are more fragrant to the Noſe, and more pleaſant in Taſte, and of far better Nouriſhment to hot Stomachs, for cold Stomachs cannot convert them into any good Juice.

ALLIUM.

Garlic was ſo odious or hurtful to *Horace*, that he makes it more venomous than Hemlocks, Adders Blood, *Medea*'s Cups, yea, than the Poiſon of *Neſſus* the Centaur which killed *Hercules*. Contrariwiſe the *Thacians* eat it every Morning to Breakfaſt, and carry it with them in Warfare as their chiefeſt Meat. Whereat we need not mar-

vel, considering the Coldness of their Country, and their phlegmatic Constitution. Let us rather wonder at the *Spaniard*, who eats it more, being a hot Nation, than our labouring Men do here in *England*. Whereby we may see how Preparation begetteth in every thing another Nature: for *Thracians* eat it raw because of their extreme Coldness; but the *Spaniard* sodden first in many Waters, or else roasted under the Embers in a wet Paper, whereby it is made sweet and pleasant, and hath lost more than half of his Heat and Dryness. Thus is Garlic Medicine and Meat; Medicine if it be eaten raw, but Meat and Nourishment, being roasted under the Embers, or stickt like Lard in fat Meat, or boil'd in many Waters, Broths, or Milks. By which way also his fuming and diuretical Quality is much corrected. Yet beware lest you eat too much of it, lest it ingender little Worms in your Flesh, as it did in *Arnulphus* the Emperor, whereof he died. It is very dangerous to young Children, fine Women, and hot young Men; unless the heady, hot and biting Quality thereof be extinguished by the aforesaid Means.

CUCURBITÆ.

Gourds eaten raw and unprepared, are a very unwholesome Food, as *Galen* saith, exceedingly cooling, charging, and loading the Stomach, and ingendering Crudities and Wind; but being boil'd, baked, or fry'd with Butter, it loseth his Hurtfulness, and giveth good Nourishment to indifferent Stomachs. The Seed of it being husked and boiled in new Milk, is counted very restorative in hectic Fevers.

GROS-

GROSSULÆ. UVÆ CRISPÆ.

Gooſeberries, being thorough ripe, are as nouriſhing as ſweet, and of the like Temper, not only increaſing Fleſh, but alſo fattening the Body. They ſhould be eaten firſt, and not laſt, becauſe they are ſo light a Fruit. When they are almoſt ripe, they are reſtorative, being made into Codiniac, or baked in Tarts. Sour Gooſeberries nouriſh nothing, ſerving rather for Sauce to pleaſe ones Taſte than to augment Fleſh.

GROSSULÆ TRANSMARINÆ.

Red Gooſeberries or Baſtard-Corinths, (commonly called *Ribes* of Apothecaries, and taken of *Dodonæus* for the Bears-berry of *Galen*) is almoſt of the like Nature with Gooſeberries, but more cold, dry and aſtringent, by one Degree, becauſe they never wax ſweet in our Country. They are very cordial and cooling in Agues, being eaten either in Conſerve, or Codiniac, yea, nouriſhing alſo to hot Stomachs.

LUPULARII ASPARAGI.

Hop-ſhoots are of the ſame Nature with Aſparagus, nouriſhing not a little, being prepared in the like ſort, which is before deſcribed, tho' rather cleanſing and ſcouring of their own Nature.

ALLIARIA.

Jack by the Hedge, as it is not much uſed in Medicines, ſo it was heretofore a very ancient and common Meat, being therefore called *Sauce alone*. Countrymen do boil it and eat it inſtead of Garlic, being no leſs ſtrengthen'd and nouriſh'd by it than the *Perſian* Children were with Town-creſſes. I allow it not for indifferent Stomachs, unleſs it

hath been ſteept in divers warm Waters, and then be eaten, as Garlic may be eaten, moderately; for it is hot and dry more than in the third Degree.

PORRA.

Leeks are eſteemed ſo wholeſome and nouriſhing in our Country, that few think any good Pottage can be made without them. That they ingender Blood no Author denies, but they ſay it is groſs, hot, and evil Blood. Nevertheleſs if they be firſt ſodden in Milk, and then uſed in Meat, they are unclothed of all bad Qualities, and become friendly to the Stomach, and nouriſhing to the Liver. The *Grecians* made ſuch reckoning of Leeks as our *Welchmen* do; yea, he ever ſat uppermoſt at *Apollo*'s Feaſt that brought thither the greateſt headed Leek. Some impute that to his Mother *Latona* her longing for Leeks whilſt ſhe was with child of *Apollo*. Others ſay, that *Apollo* did ſo highly eſteem them, becauſe they ingender much Blood and Seed, whereby Mankind is much increaſed: which Opinion I like beſt, hearing and ſeeing ſuch Fruitfulneſs in *Wales*, that few or none be found barren, and many fruitful before their time.

Porrum ſectivum Palladii.

The unſet Leek, or Maiden-leek, is not ſo hot as the knopped ones; becauſe his fuming Quality is diminiſhed by often cutting.

LACTUCA.

Lettice is not more uſually than profitably eaten of us in Summer; yea, *Galen* did never eat of any other Garden-herb ſave this, for ought we read, whereby he delayed the Heat of his Stomach in Youth,

Youth, eating it foremoſt, and ſlept ſoundly and quietly in Age, eating it laſt. It is better ſodden than raw, eſpecially for weak Stomachs; and if any will eat it raw, correct it with mingling a little Tarragon and Fennel with it. The young leaf Lettice is ſimply beſt, but you muſt not waſh it, for then it loſeth its beſt and moſt nouriſhing Virtue that lieth upon the outmoſt Skin: only pluck away the Leaves growing near the Ground, till you come to the Cabbage of the Lettice, and it is enough. Long uſe of Lettice cauſeth Barrenneſs, cooleth Luſt, dulleth the Eye-ſight, weakeneth the Body, and quencheth natural Heat in the Stomach: but moderately and duly taken of hot Natures, it increaſeth Blood, Seed, and Milk, ſtayeth all Fluxes of Nature, bringeth on Sleep, and cooleth the Heat of Urine. The middle and thickeſt part of the Leaf being boiled and preſerved in Syrup, as Endive and Succory is done beyond Sea, give a great Nouriſhment to weak Perſons newly recovered of hot Agues. The *Romans* did eat Lettice laſt to provoke Sleep: we eat it firſt to provoke Appetite. So that *Martial*'s Queſtion is fully anſwered:

Claudere quæ cœnas Lactuce ſolebat avorum.
Dic mihi, cur noſtras incipit illa Dapes?

When elder times did feed on Lettice laſt,
Why is it now the firſt Meat that we taſte?

MELONES & PEPONES.

Melons and Pompions are not ſo cold nor moiſt as Cucumbers. Growing in a hot Ground, and thoroughly ripened with hot and dry Weather, they give much Nouriſhment, eſpecially being baked with good Fleſh or ſweet Milk, or baked with ſweet Apples, Butter, and Fennel-ſeed.

MELOPEPONES.

Muſk-Melons are neither ſo moiſt nor cold as the ordinary ſort, ingendering far better Blood, and deſcending more ſpeedily into the Belly. They will hardly proſper in our Country, unleſs they are ſet in a very fat, hot, and dry Ground, having the Benefit of Sun-ſhine all the Year long. *Jaſon Mainus*, a moſt famous Civilian, ſo loved a Muſk-Melon, that he ſaid to one of his Friends, 'Were I in Paradiſe, as *Adam* was, and this Fruit forbidden me, verily, I fear, I ſhould leave Paradiſe to taſte of a Muſk-Melon.' Nevertheleſs let not the pleaſant Smell or Taſte of them draw any Man to eat too much of them, for they caſt *Albertus ſecundus* the Emperor into a deadly Flux; *Sophia* Queen of *Poland* into a numb'd Palſy, and *Paulus Secundus* the Pope into a mortal Apoplexy. All Melons, Pompions and Cucumbers, are not preſently to be eaten out of the Ground, tho' they be fully ripe, but rather a Week after, for with Delay they prove leſs moiſt, and alſo leſs cold. As for our great Garden-Pompions and Melons, they may tarry in a warm Kitchen till towards *Chriſtmas* before they be eaten, to be more dried from their Wateriſhneſs, and freed from Crudities.

NAPI.

Navews, eſpecially *Napus Sativus*, called in *Engliſh* Navew Gentle, nouriſh ſomething leſs than Turneps, otherwiſe they are of like Operation. They are beſt ſodden in pouder'd Beef Broth, or elſe with fat Mutton, or pouder'd Pork.

CEPÆ.

Onions are very hot and dry; nevertheleſs being roaſted or boiled in fat Broth or Milk, they become

become temperate and nouriſhing, leaving their hot and ſharp Nature in the Broth or Embers. The Prieſts of *Ægypt* abhorred them of all Herbs; firſt becauſe, contrary to the Courſe of other things, they increaſe moſt when the Moon decreaſeth. Secondly, becauſe they nouriſh too much, and procure Luſt, which religious Men of all other Perſons ought to refrain. The greater, whiter, longer, ſweeter, thinner-ſkin'd, and fuller of Juice they be, (ſuch are St. *Thomas*'s Onions) the more they nouriſh and excel in Goodneſs; but if they be very red, dry, round, light and ſouriſh, they are not ſo commendable. Raw Onions be like raw Garlic and raw Leeks, (that is to ſay, of great Malignity, hurting both Head, Eyes and Stomach, inflaming Blood, and ingendering both groſs and corrupt Humors) but ſodden in Milk, and then eaten Sallad-ways with ſweet Oil, Vinegar and Sugar, as we uſe them in *Lent*, they are hurtful to no Perſons nor Complexions.

APIUM HORTENSE.

Parſley nouriſheth moſt in the Root; for if you chuſe young Roots and ſhift them out of two or three warm Waters, they loſe their medicinal Faculty of opening and cleanſing, and become as ſweet, yea, almoſt as nouriſhing as a Carrot, being ſodden in fat Broth made with good Fleſh. The like may I ſay of *Alexander*-buds, which is nothing but the Parſley of *Alexandria*, being dreſs'd or prepar'd in the like manner; otherwiſe they may be uſed, as Nettles are in Spring-time Pottage to cleanſe Blood; but they will give no laudable, or rather no Nouriſhment at all.

PORTULACA.

Purſlane is uſually eaten green in Salads, as Lettice likewiſe: But being ſodden in Wine, it is of good Nouriſhment in the Summer-time unto hot Stomachs, which are able to overcome it.

RADICES SISARI INDICI.

Pottato-roots are now ſo common and known amongſt us, that even the Huſbandman buys them to pleaſe his Wife. They nouriſh mightily, being either ſodden, baked or roaſted. The neweſt and heavieſt be of beſt Worth, ingendering much Fleſh, Blood and Seed, but withal increaſing Wind and Luſt. *Cluſius* thinks them to be *Indian* Skirrets, and verily in Taſte and Operation they reſemble them not a little.

RADICULA SATIVA.

Radiſh-roots of the Garden (for they are beſt) are either long and white without, or round like a Turnep, and very black-ſkin'd, called the *Italian* Radiſh. Moſt Men eat them before Meat to procure Appetite, and help Digeſtion: But did they know, and yet they feel it, what rank Belchings Radiſhes make, how hardly they are digeſted, how they burn Blood, and ingender Lice, cauſe Leanneſs, rot the Teeth, weaken Eye-ſight, and corrupt the whole Maſs of Nouriſhment, I think they would be more temperate and ſparing of them; yet they were ſo prized amongſt the *Grecians*, that at *Apollo*'s Feaſt when Turneps were ſerved in Tin Diſhes, and Beets in Silver, yet Radiſh-roots were not ſerved but in Golden Diſhes. Notwithſtanding, ſince by Nature they provoke Vomiting, how can they be nouriſhing? unleſs it be to ſuch ruſtical Stomachs as are offended with nothing,

thing, and to whom rusty Bacon is more agreeable than young and tender Pork. Nevertheless, since only the Heat and Biting of Radish are the chiefest Cause why it nourish little or nothing, as *Galen* saith, no doubt if by steeping in warm Milk, or boiling in fat Broth those Qualities be removed, it would prove the less medicinal, and more nourishing.

RAPI SILVESTRIS RADIX.

Rampions, or wild Rapes, of Nature not unlike to Turneps, eaten raw with Vinegar and Salt, do not only stir up an Appetite to Meat, but also are Meat and Nourishment of themselves. In high *Germany* they are much eaten, and now our Nation knows them indifferently well, and begin to use them.

RADIX ALII URSINI.

Ramseys are of the like Power with Garlic, and are so to be prepared, or else they give neither much nor any good Nourishment.

RAPÆ.

Rapes or Turneps sodden in fat Broth, or roasted with Butter and Sugar put into the midst thereof, nourish plentifully, being moderately taken; or if they be undigested through Excess, they stir up Windiness and many superfluous Humors in the Body. The *Bohemians* have Turneps as red outwardly as Blood, which I did eat of in *Prague*, and found them a most delicate Meat; yea, they are counted so restorative and dainty, that the Emperor himself nurseth them in his Garden. Roasted Turneps are so sweet and delicate, that *Manius Curius* refused much Gold offered him by the

the *Samnites*, rather than to leave his Turnep in the Embers.

RADICES BRINGII MARINI.

Sea-holly-roots are of temperate Heat and Cold but somewhat of too dry a Nature; yet prov they moist enough to give plentiful Nourishment after they have been preserved in Syrup, o candy'd with Ginger, increasing Blood, Seed an Lust, and restoring such as by Lechery have bee much consumed.

RADICES SISARI.

Skirret-roots were so sweet and delicate in an cient times, that *Tiberius Cæsar* caused the Inha bitants of *Gelduba* (a certain Segniory upon th *Rhine*) to pay him Tribute at *Rome* in Skirret roots, bringing them weekly thither whilst the were in Season. They have a long String or Pit within them, which being taken away before the are thorough sodden, maketh them eat exceedin sweet; usually they are boil'd till they be tende and then eaten cold with Vinegar, Oil and Pepper but if they be roasted four or five together in wet Paper under Embers, as one would roast Pottato, or strain'd into Tart-Stuff, and so bake with Sugar, Butter and Rose-water, they a far more pleasant, and of stronger Nourishmen agreeing with all Complexions, Sexes and Age being also of a mild Heat and a temperate Moistur Did we know all the Strength and Virtues o them, they would be much nourished in our Ga dens, and equally esteemed with any Pottato-roo

CEPA ASCALONITES.

Skallions are a kind of little Onions, brough first from *Ascalon*, a Town of *Jewry*, very ho an

and dry, yea, hotter and dryer by one Degree than any Onions. Cold Stomachs and barren Weaklings may safely eat them raw, to procure Appetite and Lust; but they are not nourishing to indifferent Stomachs till they have been par-boil'd in new Milk. Some correct them, by mincing them small, and steeping them a good while in warm Water, afterwards they eat them with Vinegar, Oil and Salt, after the *Italian* Fashion.

SPINACHIA.

Spinache being boil'd soft, and then eaten with Butter, small Currans and Sugar, heated together upon a Chafing-dish, giveth no bad nor little Nourishment to dried Bodies, and is only hurtful to such as be over phlegmatic.

FRAGULÆ.

Strawberries of the Garden, be they white, red, or green (but the red are best) being once come to their full Ripeness in a warm Summer, and growing in a warm Ground, are to a young hot Stomach both Meat and Medicine; Medicine to cool his Choler and excessive Heat; Meat by his temperate and agreeable Moisture, fit at that time of the Year to be converted into Blood, especially being eaten raw with Wine and Sugar, or else made into Tart-Stuff and so baked: howsoever they be prepared, let every Man take heed, by *Melchior* Duke of *Brunswick*, how he eateth too much of them, who is recorded to have burst asunder at *Rostock* with surfeiting upon them. *Cranz.* l. 9. c. 9. *Hist. Vandal.*

RADIX SPIRA ALBÆ.

Thistle-roots, (I mean of the white Thistle when it first springeth) are exceeding restorative and

and nouriſhing, being ſodden in white ſtued Bro
or elſe baked in Tarts, or in Pies like Artichoke
Few Men would think ſo good Meat to ly hidde
in ſo baſe and abject an Herb, had not Trial an
Cookery found out the Virtue of it.

RAPÆ ROTUNDÆ.

Turneps, in Commendation whereof *Moſch*
the *Grecian* wrote a large Volume, are nothir
but round Rapes, whereof heretofore we writ
this Chapter.

NASTUREIA AQUATICA.

Water-creſſes and Town-creſſes nouriſh ra
and cold Stomachs very well: but for hot or i
different Stomachs they are of a contrary Natur
Xenophon ſaith, that the *Perſians* Children going
School, carry nothing with them to eat and drin
but Creſſes in the one Hand and Bread in the othe
and an earthen Cruiſe at their Girdle to take
Water in; whereby we may perceive that th
agree well with moiſt Natures, and ſuch as a
accuſtomed to drink Water; otherwiſe no dou
they nouriſh nothing, but rather over-heat a
burn the Blood.

As for Aniſe, Blites, Blood-wort, Broom-bud
Capers, Calamint, Clary, Dill, Fennel, Gala
gal, Hyſſop, Marigolds, Muſtard-ſeed, Min
Nettles, Orache, Patience, Primroſes, Roſemar
Saffron, Sage, Samphire, Savory, Tamariſk, Tan
Taragon, Thyme, Violets and Wormwood; hov
ſoever they are uſed ſometimes in Broths, Pottag
Farings, Sauces, Salads and Tanſies; yet no No
riſhment is gotten by them, or at the leaſt ſo litt
that they need not, nor ought not to be count
amongſt Nouriſhments.

CHA

CHAP. XXIV.

Of such Fruits of the Field as are nourishing,

THE chief Fruits of the Field are Wheat, Rye, Rice, Barley, Oats, Beans, Chiches, Peaſe nd Lentils.

TRITICUM.

Wheat is divided into divers kinds by *Pliny*, *olumella*, *Dodonæus*, *Pena* and *Lobelius*; it ſhall e ſufficient for us to deſcribe the ſorts of this ountry, which are eſpecially two: The one red, alled *Robus* by *Columella*, and the other very hite and light, called *Siligo*, whereof is made ur pureſt Manchet. Being made into Furmity, nd ſodden with Milk and Sugar, or artificially ade into Bread, Wheat nouriſheth exceeding uch and ſtrongly: the hardeſt, thickeſt, heavieſt, cleaneſt, brighteſt, and growing in a fat Soil, ever to be choſen; for ſuch Wheat, in *Dioſcrides* and *Galen*'s Judgment, is moſt nouriſhing.

SECALE.

Rye ſeemeth to be nothing but a wild kind of Wheat, meet for Labourers, Servants and Workmen, but heavy of Digeſtion to indifferent Stomachs.

ORIZA.

Rice is a moſt ſtrong and reſtorative Meat, iſcommendable only in that it is over-binding; ery wholeſome Pottage is made thereof with new Milk, Sugar, Cinnamon, Mace and Nutmegs; whoſe

whoſe Aſtringency if any Man fear, let him ſoak the Rice one Night before in ſweet Whey, and afterwards boil it in new Milk with Sugar, Butter, Cloves and Nutmegs, leaving out Cinnamon and Mace. Thus ſhall the Body be nouriſhed, Coſtiveneſs prevented, and Nature much ſtrengthen'd and increaſed.

HORDEUM.

Barley uſed any way in Bread, Drink or Broth, is ever cooling, ſaith *Galen*, and ingendereth but a thin and weak Juice. Before we uſe it in Broths or Ptiſan, it ſhould be clean hull'd, and waſh'd in many Waters. The Decoction of Barley in Chicken-broth, ſtrain'd with a few blanch'd Almonds, and ſweeten'd with Sugar and Roſe-water, is a very convenient Meat for ſound Men, but more for them which are ſick and abhor Fleſh.

Carden ſaith, that *Galen* maketh mention of a kind of Barley in *Greece* growing without a Huſk, and hull'd by Nature; which Place he never citeth, becauſe he was miſtaken; for through all *Galen* I could never find any ſuch thing, tho' of purpoſe I ſearch'd for it very diligently. The beſt Barley is the biggeſt and yelloweſt without, and fulleſt, cloſeſt and heavieſt within; it is never to be uſed in Meat till it be half a Year old, becauſe lying cauſeth it to ripen better, and to be alſo far leſs windy. Being made into Malt by a ſweet Fire and good Cunning, it is the Foundation of our *Engliſh* Wine, which being as well made as it is at *Nottingham*, proveth Meat, Drink and Cloth to the poorer ſort. Parched Barley or Malt is hot and dry, but otherwiſe it is temperately cooling and leſs drying. That Wheat and Rye is far more nouriſhing than Barley, *Plutarch* would

vould thence prove, becauſe they are half a Year onger in the Earth, and of a more thick, ſappy, nd firm Subſtance. But Rice, being counted and alled by *Tragus* German Barley, diſarmeth that eaſon, which is not ſowed till *March*, and yet of as great or rather of greater Nouriſhment.

AVENÆ.

Oats, termed by *Galen* the Aſſes and Horſes rovender, are of the like Nature with Barley, ut more aſtringent, eſpecially being old and orough dry. Had *Galen* ſeen the Oaten Cakes f the North, the Janocks of *Lancaſhire*, and the rues of *Cheſhire*, he would have confeſſed that ats and Oatmeal are not only Meat for Beaſts, ut alſo for tall, fair and ſtrong Men and Women f all Callings and Complexions: But we pardon e *Grecian*'s Delicacy, or elſe aſcribe it to the adneſs of their Soil, which could bring forth no ats fit for Nouriſhment. Chuſe the largeſt, eavieſt, ſweeteſt, fulleſt and blackeſt, to make our Oat-meal Groats of, for they are leaſt windy nd moſt nouriſhing.

FABÆ.

Beans were firſt a Field-fruit; howſoever, to ake them more ſappy, they have lately been ſet nd kept in Gardens. *Pythagoras* forbad his Scholrs to eat of them, eſpecially coming once to be eat and black-tail'd, becauſe they hinder Sleep, nd procure Watchfulneſs; for which Cauſe they ere given to Judges as they ſat down in Judgent, or elſe in Sleep cauſe fearful and troubleme Dreams, as you may read in *Tullius*'s cond Book of Divination: Wherefore howſoer *Camatherus*, *Immanuel Commenæus* his Secretary,

tary, ventured for them, or Men now affect them in theſe Days, aſſuredly they are a very hurtful Meat, unleſs they be eaten very young, and ſodden in fat Broth, and afterwards, being freed of their Huſk, be eaten in the beginning or midſt of Meals, butter'd throughly, and ſufficiently ſprinkled with groſs Pepper and Salt; then will they nouriſh much, and too too much increaſe Seed to luſty Wantons.

CICERES.

Chiches of *England* are very hard and unwholeſome; but in *Italy* and *France* there is a kind of red Chich, yielding a ſweet, fine and nouriſhing Flour; whereof thick Pap or Pottage being made with Sugar, you ſhall hardly find any Grain or Pulſe of comparable Nouriſhment, as my moſt honourable good Lord, the Lord *Willoughby* of *Ereſby*, in his moſt dangerous Conſumption did well teſtify. Perhaps this Broth was that, for a Meſs whereof *Eſau* ſold his Birthright; for no Pulſe but this maketh a red Pottage.

PISA.

Peaſe are not wholly ſo windy as Beans, and alſo of better Nouriſhment, becauſe they are leſs abſterſive. *French* Peaſe, Haſty Peaſe, and Gray Peaſe, be the tendereſt and ſweeteſt of all others; for the common Field Peaſe or green Peaſe are too hard of Digeſtion for indifferent Stomachs. Take the youngeſt, and ſeethe them thoroughly, butter them plentifully, and ſeaſon them well with Salt and Pepper, ſo will they prove a light Meat, and give convenient Nouriſhment in Summer-time.

LEN-

LENTES.

Lentiles were ſo prized in *Athenæus*'s time, that one wrote a whole Treatiſe in their Commendation; and *Diogenes* commended them above all Meats to his Scholars, becauſe they have a peculiar Virtue to quicken the Wit. Let us, for Shame, not diſcontinue any longer this wholeſome Nouriſhment, but rather ſtrive to find out ſome Preparation, whereby they may be reſtored to their former or greater Goodneſs.

CHAP. XXV.

Of the Variety, Excellency, Making, and true Uſe of BREAD.

The Dignity and Neceſſity of BREAD.

BREAD is a Food ſo neceſſary to the Life of Man, that whereas many Meats be loathed naturally of ſome Perſons, yet we never ſaw, read, nor heard of any Man that naturally hated Bread. The Reaſons whereof I take to be theſe. Firſt, becauſe it is the Staff of Life, without which all other Meats would either quickly putrefy in our Stomachs, or ſooner paſs through them than they ſhould, whereupon Crudities, Belly-worms and Fluxes do ariſe to ſuch Children or Perſons as either eat none or too little Bread.

Again, neither Fleſh, Fruit nor Fiſh are good at all Seaſons, for all Complexions, for all Times, for all Conſtitutions and Ages of Men; but Bread is never out of Seaſon, diſagreeing with no Sickneſs, Age or Complexion, and therefore truly

called the Companion of Life. No Child ſo young but he hath Bread, or the Matter of Bread in his Pap; no Man ſo weak but he eats it in his Broth, or ſucks it out of his Drink. It neither inflameth the choleric, nor cooleth the phlegmatic, nor over-moiſteneth the ſanguine, nor drieth the melancholic.

Furthermore it is to be admired, ſaith *Plutarch*, that Bread doth of all other things beſt nouriſh and ſtrengthen both Man and Beaſt; inſomuch that with a little Bread they are enabled for a whole Day's Journey, when with twice as much Meat they would have fainted. Wherefore it was not a ſmall Threatening, when God ſaid he would *break the Staff of Bread*; without which our Meat giveth no Strength, as I ſaid before, but either corrupteth in the Stomach, or is converted to ſlimy Crudities: we may alſo remember, that of all compound Meats it is the firſt mentioned in the Scripture, namely, in the third of *Geneſis*, where God threateneth *Adam* that in the Sweat of his Brows he ſhould eat his Bread. Again, in the Lord's Prayer, we aſk for all bodily Nouriſhment in the Name of Bread, becauſe Bread may be juſtly called the Meat of Meats, as without which there is no good nor ſubſtantial Nouriſhment. The *Italians* have a Proverb, *That all Troubles are eaſy with Bread, and no Pleaſure pleaſant without Bread.* Signifying thereby our Lives to conſiſt more in Bread than in any other Meat whatſoever.

To conclude, when Chriſt would deſcribe himſelf unto us whilſt he lived, and leave a Memorial unto us of himſelf after Death; his Wiſdom found no hieroglyphical Character wherein better to expreſs himſelf (the only Nouriſher and Feeder of all

all Mankind) than by the ſight, taking, and eating of Bread; ſo that I may boldly prefer it above all Nouriſhment, being duly and rightly uſed, as agreeing with all Times, Ages and Conſtitutions of Men, either ſick or ſound; which cannot be verified of any one Nouriſhment beſides.

Upon which and ſome other things aroſe theſe Queſtions and Sayings, Whether eating of Cruſts of Bread, and Sinews of Fleſh, make a Man ſtrong? Whether Aſhes be Phyſic, and mouldy Bread clear the Eye-ſight? Money and Bread never brought Plague. Bread and Cheeſe be the two Targets againſt Death.

The Authors and Inventors of Bread.

Who was the firſt Author or Inventor of making Bread, I will not take upon me to determine. *Pliny* aſcribeth it to *Ceres*; who ſeeing what Hurt came to Men by eating of Acorns, deviſed a Means how to pound Corn into Meal, and then to work, form and bake it into Loaves and Cakes. *Pauſanias* aſcribeth it to *Arcas*, *Jupiter* and *Caliſto*'s ſon. But without all queſtion *Adam* knew it firſt, whoſoever was the firſt that made it; yea, ſince he is the Strengthener of Life, no doubt as he and his Son knew how to ſow Corn, ſo they were not ignorant or unpractiſed in the chief Uſe thereof.

The Differences of Bread.

Concerning the Differences of Bread, ſome are taken from the Meats we eat; for the *Romans* had *panem oſtrearium*, which they only did eat with Oyſters. They had alſo their dainty Bread made with Honey, Spice and Flour; they had alſo a luſty Cake, called *panis ſpeuticus*, learned firſt in *Greece*; likewiſe their Bread differed in baking,

ſome

ſome being baked upon the Hearth, others broil'd it upon Gridirons, others fried it like Pan-cakes, others baked it in Ovens, others ſeeth'd it in Seam like Fritters, others boil'd it in Water like Cimnels, being called *Panes aquatici*; which the *Parthians* taught them.

But the chief Differences are in the Variety of Matter whereof they conſiſt, and the Variety of Goodneſs, which I will declare in Order. Some Countries, where Corn was either never ſown at all, or being ſowed cannot proſper, make Bread of ſuch things made into Meal as their Soil yieldeth. The *Oritæ*, *Greenlanders* and North *Icelanders* make it of dried Fiſh, which being thorough dried in the Sun, they beat it firſt with Hammers then pound it with Peſtils, and form Cakes with Water, which they toaſt at their Fires, made only of great Fiſhes Bones, for they have no Wood and eat it inſtead of Bread; yet live they well, and look well, and enjoy Pleaſures, ſaith *Hector Boethius* in his *Scottiſh* Hiſtory, abounding in Children Strength and Contentment, tho' not in Wealth. The *Braſilians* make Bread of the Root of a Herb reſembling Purcelane, and of the Barks of Trees as *Oſorius* writeth, whom I may believe, becauſe I have eaten of the ſame Bread, brought home by Sir *Francis Drake*. The moſt part of *Egyptians* make Bread of Lotus-ſeed, reſembling Poppy; but they which dwell by the River *Aſtupas* made it of dried Roots beaten to Pouder, which they formed like a Tile-ſtone, and baked it hard in the Sun. Like Bread made the *Thracians* of *Tribulus* or Waternut Roots, and the *Arabians* of Dates. But the beſt is made of Grain, which the *Romans*, for 600 Years after their City was built, had not yet learned; and was not afterwards publickly practiſed by

Bakers

Bakers, till the *Perſian* Wars. As for Wheaten Bread, it was ſo rare in *Cæſar*'s time, that none knew how to make it, ſave his own Baker. And again white Manchet was ſo hard to come by in the *Grecian* Courts, that *Lucian* proteſted a Man could never get enough of it, no not in his Dream. Spiced Bread was more ancient, for *Diogenes* loved it above all Meats, and *Hippocrates* and *Plato* make mention of it. Brown-bread was uſed in *Philoxenus*'s Age, and long before; who having eaten up all the White-bread at the Sophiſt's Table, one ſet him a great Brown Loaf on the Table, on whom he beſtowed this Jeſt; *Ho la! not too much, not too much, good Fellow, leſt it be Night too ſoon.* Thus much of the ancient making of Bread: Now let us conſider,

The uſeful Matter of Bread.

Firſt, Whereof Bread is made in our Days. *Secondly*, How it is made. *Thirdly*, When, and in what Order. *Fourthly*, In what Quantity it is to be eaten.

Touching the firſt, Bread is uſually made of Rye, Barley, Oats, Miſſelin, or pure Wheat. Rye-bread is cold and of hard Concoction, breeding Wind and Gripings in the Belly, ingendering groſs Humours, being as unwholeſome for indifferent Stomachs, as it agreeth with ſtrong Bodies and laborious Perſons; yet openeth it, and cureth the Hæmorrhoids.

Barley Bread is little or nothing better, being tough and heavy of Digeſtion, choaking the ſmall Veins, ingendering Crudities, and ſtuffing the Stomach.

Oaten Bread is very light being well made, more ſcouring than nouriſhing if the Oat-meal be new, and too much binding if it be old. Howbeit Oats

in *Greece* are recorded to be ſo temperate, that they neither ſtir nor ſtay the Belly.

Miſlin or Munkcorn Bread, made of Rye and Wheat together, is eſteem'd better or worſe, accordingly as it is mingled more with this or that Grain.

But of all other, Wheaten Bread is generally the beſt for all Stomachs; (yet of too ſtopping a Nature, if it be too fine) becauſe it is of beſt Temper, and agreeth with all Natures and Complexions.

Things to be obſerved in the well making of Bread.

Concerning the well making whereof, we muſt have great Choice and Care; 1. Of the Wheat itſelf. 2. Of the Meal. 3. Of the Water. 4. Of the Salt. 5. Of the Leaven. 6. Of the Dough or Paſte. 7. Of the Moulding. 8. Of the Oven. 9. Of the baking. All which Circumſtances I moſt willingly proſecute to the full, becauſe as Bread is the beſt Nouriſhment of all other, being well made, ſo is it ſimply the worſt, being marred in the ill handling.

1. Concerning the Wheat, it muſt be thorough ripe e'er it is gathered, two Months old e'er it be threſhed, and a Month or two old after that, at the leaſt, e'er it be grinded. Chuſe ever the yelloweſt without, and ſmootheſt, growing in a hot and fat Soil, hard, white and full within, clean threſh'd and winnow'd, then clean waſh'd and dry'd, afterwards groſly grinded (for that makes the beſt Flour) in a Mill wherein the Grind-ſtones are of *French* Marble or ſome other cloſe or hard Stone.

2. The Meal muſt neither be ſo finely grinded, as I ſaid, leſt the Bran mingle with it, nor too groſly, leſt you loſe much Flour, but moderately groſs,

groſs, that the Bran may be eaſily ſeparated, and the fine Flour not hardly boulted. You muſt not preſently mould up your Meal after grinding, leſt it prove too hot; nor keep it too long, leſt it prove fuſty and breed Worms, or be otherwiſe tainted with long lying. Likewiſe tho' the beſt Manchet, called *panis Similagineus*, of *Pliny*, be made of the fineſt Flour paſſed through a very fine Boulter, yet that Bread which is made of coarſer Meal, is of lighter Digeſtion and of ſtronger Nouriſhment.

3. The Water muſt be pure, from a clear River or Spring; not too hot leſt the Dough cling, nor too cold leſt it crumble, but lukewarm.

4. The Salt muſt be very white, finely beaten, not too much nor too little, but to give an indifferent ſeaſoning.

5. The Leaven muſt be made of pure Wheat, it muſt not be too old leſt it prove too ſour, nor too new leſt it work to no purpoſe, nor too much in Quantity, leſt the Bread receive not a digeſting but a fretting Quality. Where by the way note, that Loaves made of pure Wheaten Meal require both more Leaven and more labouring, and more baking than either coarſe Cheat, or than Bread mingled of Meal and Grudgins. In *England* our fineſt Manchet is made without Leaven, which maketh Cheat-Bread to be the lighter of both, and alſo the more wholeſome; for unleavened Bread is good for no Man.

6. The Dough of white Bread muſt be throughly wrought, and the manner of moulding muſt be firſt with ſtrong kneading, then with rolling to and fro, and laſt of all with wheeling or turning it round about, that it may ſit the cloſer; afterwards cut it ſlightly in the midſt round about, and

give it a Slit or two thorough from the Top to the Bottom with a ſmall Knife, to give a Vent every way to the inward Moiſture whilſt it is in baking.

7. The Loaves ſhould neither be too great nor too little; for as little Loaves nouriſh leaſt, ſo if the Loaves be too great, the Bread is ſcarce thoroughly baked in the midſt: Wherefore the *Franklin*'s Bread of *England* is counted moſt nouriſhing, being of a middle Size between Gentlemens Rolls or little Manchets, and the great Loaves uſed in Yeomen's Houſes.

8. The Oven muſt be proportionable to the Quantity of Bread, heated every where alike, and by Degrees; not too hot at the firſt, leſt the outſide be burnt and the inſide clamy; nor too cold, leſt the Bread prove ſad and heavy in our Stomachs.

9. Laſt of all, concerning the baking, it muſt not ſtay too long in the Oven, leſt it prove cruſty, dry and choleric; nor too little a while, for fear it be clamy and of ill Nouriſhment, fitter to cram Capons and Poultry than to be given to ſick or found Men.

Bread being thus made, ſtrengtheneth the Stomach, and carrieth truly with it the Staff of Nouriſhment. *Jupiter*'s Prieſts, called *Flamines Diales*, were forbidden to eat either Meal or Leaven by themſelves, yet might they eat of leavened Bread and none other. The Reaſon whereof is alledged by *Plutarch*: They might eat no Meal, becauſe it is an imperfect and raw Nouriſhment; being neither Wheat which it was, nor Bread which it ſhould be; for Meal hath loſt, which it had, the Form of Grain, and wanteth, which it is to have, the Form of Bread. They might eat no Leaven, becauſe Leaven is the Mother and Daughter of Cor-

Corruption, ſouring all if it be too much, and diſtaſting all if it be too little; but when a juſt Proportion is kept betwixt them both, Leaven corrects the Meal's Imperfection, and Meal reſiſteth Leaven's Corruption, making together a well reliſh'd Maſs, called Bread, which is juſtly termed the Staff of Life.

As for Buns made with Eggs and Spices, as alſo for Sugar-cakes, Wafers, Simnels and Cracknels, and all other kind of delicious Stuff, wherein no Leaven cometh: I will not deny them a medicinal Uſe for ſome Bodies; but if they be uſually and much eaten, they rather help to corrupt than to nouriſh our Bodies.

Of the Age of Bread.

Touching the Age of Bread; as the *Egyptians* Bread made of Lotus-ſeed is never either good or light till it be hot; ſo contrariwiſe all Bread made of Grain is never good till it be fully cold. Hot Bread is exceeding dangerous, ſwimming in the Stomach, procuring Thirſt, moſt hardly digeſting, and filling the Body full of Wind. Neither yet muſt it be too old and dry, for then it nouriſheth nothing, drieth up the Body, increaſeth Coſtiveneſs, and very hardly paſſeth from out the Stomach.

Of the Uſe of Bread.

Laſt of all, concerning the Uſe of Bread, it conſiſteth in the Quality, Quantity, and timely taking of it. The inmoſt Crumbs of Bread are moſt nouriſhing, and fitteſt for hot and choleric Perſons; contrariwiſe the Crumbs next the Cruſt are fitteſt for phlegmatic Diſpoſitions, unto whom ſometimes we allow the Cruſt itſelf, or elſe the Crumbs toaſted at the Fire. Leavened Bread is

alſo moſt convenient for weak Stomachs, becauſe it is ſooneſt digeſted; but if it be too much leavened, it annoyeth them as much in Gripings of the Belly and Spleen-ſwellings.

It is queſtion'd by ſome, whether Children ſhould eat much Bread without Meat, *aut contra.*

New Bread, ſo it be not newer than one Day, is moſt nouriſhing; but old Bread, as I ſaid before, is moſt drying.

Concerning the Quantity of Bread, we are to underſtand, that as Drink is neceſſary to haſten Meat out of the Stomach when it is concocted, ſo Bread is as needful to hang it up, and ſtay it in the Stomach till it be concocted: For if we eat Fleſh, Fiſh or Fruit, without Bread, it will either return upward, as it fareth in Dogs, or beget Crudities and Worms, as it happeneth to greedy Children, or turn to moſt cruel Fluxes, as it falleth out in the time of Vintage, and at the gathering of Fruit, when many Grapes, or Apples, or Plums be eaten without Bread.

Nevertheleſs over much Bread is as hurtful, yea, the ſurfeiting of it is more dangerous than of any Meat: For Fleſh, Fruit or Fiſh, being immoderately taken, are quickly corrupted into a thin Subſtance, which Nature may eaſily avoid; but the Surfeit of Bread is incorrigible, remaining ſo dry, hard and tough in the Stomach, that it will neither be voided upward nor downward without great Difficulty, reſiſting the Operation of any Medicine, ſtopping the Veins, and daubing as it were the Bowels, otherwiſe ſenſible enough, and ready to be ſtirred with the leaſt Phyſic, with a ſlimy and viſcous Mortar. Eat therefore no more than to make a convenient Mixture of Meat and Drink; for as there muſt be a ſufficient

cient Quantity of Sand to combine Lime and Water together; not too little, leſt the Mortar be too liquid; nor too much, leſt it be tough; but a certain Proportion to be aimed at by the Plaiſterer; ſo a due Quantity of Bread maketh a perfect Maſs of Nouriſhment, which elſe being too liquid would turn to Crudities by paſſing overtimely into the Guts, or being too thick would either putrefy at length, or at the leaſt wax burdenſome to the Stomach and choke the Veins. Note alſo this, that the more liquid and moiſt your Meats are, ſo much the more Bread is required; but the more dry and ſolid they are, the more Drink is to be taken and the leſs Bread.

Laſt of all, to ſpeak of the Time and Order to be obſerved in the eating of Bread; howſoever *Antoninus* that holy Emperor of *Rome*, did make his Breakfaſt only of dry Bread, and then preſented himſelf to all Suiters till Dinner-time; we muſt conceive, firſt, that he was rheumatic through his Night-watchings and great ſtudying. Secondly, That he was old and ſubject to the Dropſy; otherwiſe he was fooliſh to preſcribe himſelf that Diet, or his Phyſicians mad that perſuaded him to it. For as firſt Lime, and then Sand are mingled with Water; ſo firſt Meat, then Bread ſhould be eaten together, and afterward Drink ſhould be poured on like Water to mingle them both. *Socrates* ſaid truly, that ſome Fools do uſe Bread as Meat, and ſome uſe Meat as Bread: For ſome will break their Faſt with Bread, which commonly is dangerous; others will eat at Dinner a little Meat, and too much Bread, which is almoſt as unwholeſome; others will end their Meals with Drink and Meat, when Reaſon and Experience ſheweth, that the

upper Mouth of our Stomach is beſt cloſed up with Bread and Dryneſs; in the ſealing and cloſing up whereof Perfectneſs of Concoction doth greatly conſiſt.

Cyrus the Great, being aſk'd daily by his Steward what he ſhould provide for his Supper, never gave him other Anſwer than this, *Only Bread*; ſhewing us thereby, that as our Breakfaſt muſt be of the moiſteſt Meats, and our Dinners moderately mingled with Dryneſs and Moiſture; ſo our Suppers ſhould be either only of Bread, or at the moſt of Meats as dry as Bread, eſpecially in theſe Iſlands and moiſt Countries, ſo ſubject to Rheums and ſuperfluous Moiſtures.

CHAP. XXVI.

Of SALT, SUGAR, *and* SPICE.

THERE was a Sect of Philoſophers, called *Elpiſtici*, commending Hope ſo highly above all Virtues, that they termed it the Sauce of Life; as without which our Life were either none at all, or elſe very loathſome, tedious and unſavoury. May I not in like manner ſay the like of Salt, to which *Homer* giveth the Title of Divinity, and *Plato* calleth it *Jupiter*'s Minion? For tell me to what Meat, be it Fleſh, Fiſh, or Fruit, or to what Broth Salt is not required, either to preſerve, ſeaſon or reliſh the ſame? Nay, Bread, the very Staff and Strength of our Suſtenance, is it not unwholeſome, heavy and untoothſome, without Salt? Wherefore in the ſame Temple *Neptune* and *Ceres*

res ever ſtood together, becauſe no Grain is good unſalted, be it never ſo well ſpiced or ſugared, or otherwiſe artificially handled. Beſides this, the famous Warriors in old time, accuſtomed to hard and ſparing Diet, howſoever voluntarily they eſchewed Fleſh or Fiſh as Meats too delicate for Soldiers Stomachs, living only upon Bread, Onions, Leeks, Garlic, Town-creſſes and Roots, yet they did eat Salt with every thing, as without which nothing was deemed wholeſome. And truly what is Fleſh but a Piece of Carrion, and an unſavoury Carcaſs, till Salt quickens, graces, and preſerves it, infuſing throughout it, as it were, another Soul? What is Fiſh but an unreliſh'd Froth of the Water, before Salt correcteth the Flaſhineſs thereof, and addeth Firmneſs? Yea, Milk, Cheeſe, Butter, Eggs, Tree-fruit, Garden-fruit, Field-fruit; finally, all things ordained and given for Nouriſhment, are either altogether unwholeſome without Salt, or at the leaſt not ſo wholeſome as otherwiſe they would be.

Plutarch moveth a Queſtion in his Natural Diſputations, why Salt ſhould be ſo much eſteemed, when Beaſts and Fruits give a Reliſh of other Taſtes, but none of Salt? For many Meats are fatty of themſelves, Olives are bitteriſh, and many Fruits are ſweet, many ſour, divers aſtringent, ſome ſharp, and ſome harſh; but none are ſalt of their own Nature. What ſhould be gathered of this? that the Uſe of Salt is unnatural or unwholeſome? Nothing leſs. It is enough for Nature to give us Meats, and elſewhere to give us wherewith to ſeaſon them. And truly ſince Salt may either be found or made in all Countries, what needed Fruit, Fleſh or Fiſh, to have that Taſte within them, which outwardly was to be had at Man's Pleaſure.

Now if any ſhall object unto me, the *Egyptian* Prieſts abſtaining wholly from Salt, even in their Bread and Eggs, becauſe it ingendereth Heat and ſtireth up Luſt; or *Apollonius*, *Herophilus*'s Scholar, who by his Phyſician's Counſel abſtained wholly from any thing wherein Salt was, becauſe he was very lean, and grew to be exceeding fat by eating Honey-ſops and ſugar'd Panadoes: I will anſwer them many ways, and perhaps ſufficiently.

Firſt, That long Cuſtom is a ſecond Nature, and that it had been dangerous for the *Egyptian* Prieſts to have eaten Salt, which even from their Infancy they never taſted.

Again, whereas it was ſaid, that they abſtained from it for fear of Luſt, no doubt they did wiſely in it; for of all other things it is very effectual to ſtir up *Venus*, whom Poets feign therefore to have been bred in the Salt Sea. And Experience teacheth, that Mice lying in Hoys laden from *Rochelle* with Salt, breed thrice faſter there than if they were laden with other Merchandiſe. Huntſmen likewiſe and Shepherds ſeeing a Slowneſs of Luſt in their Dogs and Cattle, feed them with Salt-Meats to haſten coupling; and what maketh Doves and Goats ſo luſty and laſcivious, but that they deſire to feed upon ſalt things. Finally, remember that Lechery, in *Latin*, is not idlely, or at adventure, termed *Salacitas*, Saltiſhneſs; for every Man knows that the ſalter our Humours be, the more prone and inclinable we are to Lechery; as manifeſtly appeareth in *Lazars*, whoſe Blood being over ſalt cauſeth a continual tickling and Deſire of Venery, tho' for want of good Nouriſhment they perform little.

Wherefore whoſoever coveteth to be freed of that Deſire with the *Egyptian* Prieſts, which is an unnatural

unnatural thing to covet, let them altogether abſtain from Salt in every thing; but look how much they gain in Impotency that way, ſo much they loſe of Health in another way: For as Sheep feeding in ſalt Marſhes never die of the Rot, and be never barren, but contrariwiſe are rotted as well as fatted in freſh Paſtures; ſo likewiſe whoſoever moderately uſeth Salt ſhall be freed of Putrefaction and Stoppings, and live long in Health, no Diſorder being elſewhere committed, when they which wholly abſtain from it both in Bread and Meat, ſhall fall into many Diſeaſes and grievous Accidents, as did *Apollonius* himſelf for all his Fatneſs; and as it happened to Dr. *Penny*, who after he had abſtained certain Years from Salt, fell into divers Stoppings, cruel Vomitings, intolerable Head-ach and ſtrange Megrims, whereby his Memory and all inward and outward Senſes were much weakened.

Remember here, that I ſaid whoſoever moderately uſeth Salt; for as wholly to refuſe it cauſeth many Inconveniencies, ſo to abuſe the ſame in Exceſs is no leſs dangerous, ingendering Choler, drying up natural Moiſture, inflaming Blood, ſtopping the Veins, hardening the Stone, gathering together viſcous and crude Humours, making Sharpneſs of Urine, conſuming the Fleſh and Fat of our Bodies, breeding Salacity and the Colt-evil, bringing finally upon us Scabs, Itch, Skurf, Cankers, Gangrenes and foul Leproſies. They which are cold, fat, wateriſh and phlegmatic, may feed more plentifully on Salt and ſalt Meats than other Perſons; but choleric and melancholic Complexions muſt uſe it more ſparingly, and Sanguineans muſt take no more of it than lightly to reliſh their unſavoury Meat.

Our Wiches in *Cheſhire* afford ſo good Salt, through God's ſingular Providence and Mercy towards us, that I am eaſed of a great Labour in ſhewing the Differences of Salt. Only thus much I leave to be noted, that Bay-ſalt is beſt to make Brine of, but our white Salt is fitteſt to be eaten at Table. Finally, ſince not only we in *England*, but alſo all other Nations, yea, the old *Romans* and *Grecians*, as *Pliny* and *Alexander* remember, placed Salt ever firſt at the Table, and took it laſt away, inſinuating thereby the neceſſary Uſe thereof with all kinds of Meats; let us conclude with the Scholars of *Salernum*, in good Rhime and better Reaſon.

Sal primo debet poni, non primo reponi,
Omnis menſa male ponitur abſque ſale.

Here I might ſpeak of *Sal Sacerdotale Aetii*, called the Prieſts Salt, mingled with many ſweet Herbs and Spices to preſerve Meats; as alſo of Chymical Salts drawn from Wormwood, Cinnamon, Cloves, Guajacum, and other infinite Simples; but ſince they are rather medicinal than belonging to ordinary Diet, I have Reaſon to omit them.

Now if any will marvel, why I ſhould write thus much in the Commendation of Salt, when by general Conſent of Writers it is not nouriſhing: I anſwer, that it is, and that not only accidentally, in making our Meat more gracious to the Stomach, hindering Putrefaction, and drying up ſuperfluous Humours; but alſo eſſentially in itſelf, being taken in its juſt and due Proportion: For our Bodies have and ſhould have Humours of all Taſtes; yea, the firmeſt Element of our Body is no-

nothing but Salt itſelf, and ſo termed by the beſt, tho' the neweſt Philoſophers; which will hardly be preſerved without eating of Salt.

Hence comes it that Soldiers, Seamen and Country-labourers, accuſtomed to feed uſually upon hung Beef, ſalt Bacon and ſalt Fiſh, have a more firm Fleſh and greater Strength than ordinary Citizens and dainty Gentlemen. And if ſalt Meats, not over-ſalted, be generally held to give the beſt Nouriſhment, why ſhould we deny that Salt nouriſheth?

A Woman eating much Salt when ſhe is with Child, bringeth forth a Child without Nails.

Salt in Pottage is forbidden in hot Agues.

They who eat much Salt and Vinegar have burnt Livers, and live unſound.

Of SUGAR.

Sugar or Sachar is but a ſweet, or, as the Antients term it, an *Indian* Salt. The beſt Sugar is made of the Tears or Liquor of Sugar-canes, repleniſhed ſo with Juice that they crack again. Other ſorts are made of the Canes themſelves finely cut, and boiled ſo long in Water till all their Gummineſs gather together at the Bottom, as Salt doth in *Cheſhire* at *Nantwich*. The beſt Sugar is hard, ſolid, light, exceeding white and ſweet, gliſtering like Snow, cloſe and not ſpungy, melting, as Salt doth, very ſpeedily in any Liquor. Such cometh from *Madeira* in little Loaves of three or four Pound weight a-piece; from whence alſo we have a coarſer ſort of Sugar-loaves, weighing ſeven, eight, nine or ten Pounds a-piece, not fully ſo good for candying Fruits, but better for Syrups and Kitchen Uſes.

Bar-

Barbary and *Canary* Sugar is next to that, containing 12, 16 and 17 *lb.* weight in a Loaf. But your common and coarſe Sugar, called commonly St. *Omer*'s Sugar, is white without and brown within, of a moſt gluiſh Subſtance, altogether unfit for candying or preſerving, but ſerving well enough for common Syrups and ſeaſoning of Meat.

Of the Powder of which Sugar our cunning Refiners make ſuch white and glorious Sugar in Shew, that albeit it be neither ſweet, light nor kindly, yet they feel an unſpeakable Sweetneſs by that Art, or rather Trade, or rather Myſtery, or rather (if I am not miſtaken) flat Cozenage and apparent Knavery.

Concerning the Uſes of this worthy and ſweet Salt, they are many and good. For whereas Honey is hurtful to choleric Complexions, Sugar is incommodious or hurtful unto none; yea, it is ſo mild and temperate, that *Galen* doth not diſallow it to be given in Agues. Furthermore it nouriſheth very plentifully, yea, it maketh many things to become exceeding good Meat, (by conditing, preſerving and conſerving) as Citrons, Lemons, Oranges, Nutmegs, Ginger, and ſuch like, which of their own Nature do rather hinder Nouriſhment, and procure Leanneſs. Beſides this, it delighteth the Stomach, pleaſeth the Blood and Liver, cleanſeth the Breaſt, reſtoreth the Lungs, (eſpecially being candy'd) taketh away Hoarſeneſs, and aſſwageth Drought in all Agues, giving alſo no ſmall Eaſe to inflamed Kidneys, and to Bladders moleſted with Sharpneſs of Urine.

Sugar keepeth Children from ingendering of Worms, but being ingendered maketh them ſtir.

It were infinite to rehearſe the neceſſary Uſe of it in making of good Gellies, Culliſes, Morteſſes, white

white Broths, and reſtorative Pies and Mixtures; which ſince Cooks do and ought chiefly to practiſe, I will not further uſurp upon their Province, only ſay, Sugar never marred Sauce.

Of SPICES.

Spices are properly called ſuch ſweet and odoriferous Simples as are taken from Trees, Shrubs, Herbs or Plants; ſome whereof are growing in *England*, or home-bred, others fetch'd from far Countries, called outlandiſh Spices.

Home-bred Spices are theſe, Aniſe-ſeed, Dill, Fennel-ſeed, Alcoſt, Cumin, Carraways, Clary, Coriander, dried Mint, dried Nep, dried Origanum, Parſley-ſeed, dried Gelly-flowers, Roots of Galinga and Orris, dried Primroſes, Penny-royal, Roſemary, Saffron, Sage, Oak of Jeruſalem, Bay-berries, Juniper-berries, Southern-wood, Tanſy, Tamariſk, Thyme, dried Wall-flowers, Violets, Varvein, Winter-ſavory, Wormwood, and ſuch like.

Outlandiſh Spices are theſe chiefly, Lignum-Aloes, Folium Indicum, Cinnamon, Ginger, Mace, Coves, Pepper, Nutmegs, Pills of Citrons, Lemons and Oranges, Grains, Cubebs and Saunders, *&c.* which being no Nouriſhment of themſelves, and ſerving only to Phyſical Uſes, I rather ought to ſend you to the Herbals of *Lobelius*, *Dodonæus*, *Cluſius*, *Turner*, and *Bauhinus*, (where at large you may hear of their Virtues) than to ſtand here upon them any longer in my Treatiſe of Nouriſhments. Wherefore let it be ſufficient for me to have ſet down their Temperatures in the fifth Chapter of this Treatiſe; and now let me proceed to diſcourſe of Sauces, wherein, as Occaſion ſerveth, I will ſomewhat enlarge my Treatiſe of Spices, which I might have handled in this Chapter.

CHAP.

CHAP. XXVII.

Of the neceſſary Uſe and Abuſe of SAUCES, *and wherein they conſiſt.*

Plutarch boldly affirmeth, that the Antients knew never any Sauces but two, *Hunger* and *Salt*; calling that the Night, and this the Light of Sauces: For as in the Night all Colours be alike, ſo nothing is unſavoury to a hungry Stomach; and as the Light diſcerneth Colours, ſo Salt ſheweth the Variety and Excellency of all Taſtes. Proof hereof we have uſually at our Tables, where having taſted of Vinegar or ſour Fruit, or eaten much ſweet Meats, the beſt Wine is preſently diſtaſted after it, and the Goodneſs thereof undiſcerned till a little Salt be eaten.

Concerning Hunger, I yield unto *Plutarch*, for without that even Salt and Vinegar and every thing is unſavoury, according as it is written of the Cooks of *Athens*; who vaunting by their divers Pickles, Sauces, Powders and Mixtures, to procure any Man an Appetite, yet in the end they found it true, that the beſt Sauce is loathſome without Hunger. *Dionyſius* alſo ſupping once, after Hunting, with the *Lacedemonians*, moſt highly extolled their Black Broth; afterwards eating of the ſame another time, without Exerciſe premiſed, he did as deeply diſpraiſe it.

The like we read of *Ptolomy* in *Platina*, and of *Socrates* in *Tully*'s *Tuſculan* Queſtions, who walked ever before Meat a Mile or two, to buy him

him this Sauce of Hunger. *Anacharsis* was wont to say, that dry Ground is the best Bed, a Skin hardened with Exercise the best Garment, and natural Hunger the best Sauce; which Addition of this Word *natural* cleareth the Question; for over much Hunger tasteth nothing better than over much Satiety, the one loathing good things because of Fulness, the other commending bad things because of Emptiness.

As for Salt, the second Sauce of the Antients, I have already enough commended it in the former Chapter; nevertheless it is not sufficient, nay, it is not convenient for all Stomachs: for even old times afforded two Sauces, Salt and Vinegar, the one for hot Stomachs, the other for cold, knowing well enough that Appetites are not procured in all Men alike, because Want of Appetite ariseth from divers Fountains.

Plutarch raileth mightily against Sauces and Seasonings, avouching them to be needless to healthful Persons, and unprofitable to the Sick, because they never eat but when they are hungry, and these ought not to be made hungry, lest they oppress Nature by eating too much. But I deny both his Arguments; for as many sound Men abhor divers things in their Health roasted, which they love sodden; so likewise they love some things seasoned after one Fashion, which seasoned or sauced after another Fashion they cannot abide, even tho' they be urged unto it by great Hunger.

As for them that be sick, whosoever dreameth that no sick Man should be allured to Meat by delightful and pleasant Sauces, seemeth as froward and fantastical as he that would never whet his Knife. And tell me, I pray you, why hath Nature brought forth such Variety of Herbs, Roots, Fruits,

Fruits, Spices and Juices, fit for nothing but Sauces, but that by them the Sound ſhould be refreſhed, and the ſick Men allured to feed upon Meat? for whom an over ſtrait Abſtinence is as dangerous as Fulneſs and Satiety is inconvenient.

All which I write, not to tickle the Epicures of our Age, who to the further cramming of their filthy Corps, make curious Sauces for every Meat, or to force Appetite daily where no Exerciſe is uſed; for as Morris-dancers at Burials make no Sport, but rather give Cauſe of further lamenting, ſo Appetites continually forced weaken a diſeaſed Stomach, either making Men for a time to eat more than they ſhould, or elſe afterwards bereaving them of all Appetite. *Socrates* compared the over curious ſeaſoning of Meat, and theſe Epicurean Sauce-makers, to common Courtezans curiouſly painted and ſumptuouſly adorned before they entertain their Lovers, whereby they ſtir up new Luſt in withered Stocks, and make even the gray-headed ſpend and conſume themſelves. Even ſo, ſaith he, theſe new found Sauces, what are they but Whores to edge our Appetite, making us to feaſt when we ſhould faſt, or at leaſt to feed more than Nature willeth? Alſo he reſembleth them to tickling under the Sides and Arm-pits, which cauſeth not a true and hearty, but rather a convulſive and hurtful Laughter, doing no more Good to penſive Perſons than hard ſcratching is profitable to a ſcald Head, wherein yet it delighteth to his own Hurt.

There is a notable Hiſtory written of *Alexander* and Queen *Ada*, who purpoſing to preſent the Conqueror with her beſt Jewels, ſent him two of her beſt Sauce-makers to ſeaſon and dreſs his Meat, commending their Skill exceedingly in her Letters:

ters: But *Alexander* having bountifully rewarded them for their Travel, returned them with this Meſſage, that he had a long time entertained two for that Purpoſe, which made him better Sauce to his Meat than any other could make in his Judgment, namely, *Nyctoporia* Night-marching, who ever got him a Stomach to his Dinner, and *Oligariſtia* little dining, who ever procured him a Stomach to his Supper. Shewing thereby that Exerciſe before Dinner and Supper are the beſt Sauce-makers, becauſe they bring forth Hunger, which taſteth, yea, which cauſeth us alſo to digeſt all things.

And verily for ſtrong and able Perſons, what need we preſcribe more Sauces than Exerciſe and Hunger? Nevertheleſs becauſe many Mens Trade of Life, and Eſtate of Health is ſuch, that either they cannot exercise themſelves abroad, or elſe are not able through Weakneſs to do it at home, whereupon want of Appetite and want of Digeſtion, the only Founders of Sauces, muſt enſue; it will not be amiſs to ſet down ſome Simples, which may be the Matter of Sauces for both thoſe Inconveniencies.

The moſt uſual and beſt Simples whereof SAUCES *are made.*

If the Stomach want Appetite, by reaſon of cold and raw Humours furring the ſame, and dulling the Senſe of Feeling in the Mouth thereof.

Hot Sauces.

Make Sauce of Dill, Fennel, Mint, Origanum, Parſley, dried Gelly-flowers, Galingal, Muſtard-ſeed, Garlic, Onions, Leeks, Juniper-berries, Sage, Thyme, Vervein, Betony, Salt, Cinnamon, Ginger, Mace, Cloves, Nutmegs, Pepper,

Pepper, Pills of Citrons, Lemons and Oranges, Grains, Cubebs, and ſuch like; mingle ſome one, two, or three of them together, according as Occaſion moſt requireth, with Wine or Vinegar, ſtrong of Roſemary or Gelly-flowers.

Cold Sauces.

Contrariwiſe wanteth your Stomach Appetite, through abundance of Choler, or aduſt and putrefied Phlegm? Then reſtore it with Sauces made of Sorrel, Lettice, Spinache, Purſelane, or Saunders, mingled with Vinegar, Verjuice, Cyder, Alegar, or Water itſelf, or with the Pulp of Prunes, Apples, Currans, and ſuch like.

As for Digeſtion, it waxeth ſlow and weak, either becauſe the Stomach is too cold, or becauſe the Meat is of bad Digeſtion which is put into it.

Sauces for ſlow Digeſtion.

Cold Stomachs muſt be quickened with Sauces hot of Spice, and Meats hard of Digeſtion muſt be helped with hot things; therefore I commend the Uſe of Muſtard with Beef, and all kind of ſalted Fleſh and Fiſh; and Onion-ſauce with Duck, Widgin, Teal, and all Water-fowl; Salt and Pepper with Veniſon, and Galingal-ſauce with the Fleſh of Cygnets, and Garlic or Onions boil'd in Milk with a Stubble-Gooſe, Sugar and Muſtard with red Deer, Crane, Shovelar and Buſtard.

Sauces for temperate Meats.

But for temperate Meats and ſpeedy of Digeſtion (as Pork, Mutton, Lamb, Veal, Kid, Hen, Capon, Pullet, Chicken, Rabbit, Partridge, Pheaſant, *&c.*) we muſt likewiſe deviſe temperate Sauces; as Muſtard and Green-ſauce for Pork, Verjuice and Salt for Mutton, the Juice of Oranges

or

or Lemons with Wine, Salt and Sugar, for Capons, Pheaſants and Partridges, Water and Pepper for Woodcocks, Vinegar and Butter, or the Gravy of roaſted Meat with Rabbits, Pidgeons or Chickens; for if their Sauces ſhould be either too cold or too hot, ſuch Meats would ſoon corrupt in our Stomachs, being otherwiſe moſt nouriſhing of their own Nature. As for the juſt Quantity and Proportion of every thing belonging unto Sauces and Pickles, albeit *Apicius* took great Pains therein, writing whole Volumes of that Argument, yet few of thoſe Sauces agreed with moſt Mens Natures, and ſome of them perhaps, if we might peruſe thoſe Books, were grounded upon little or no Reaſon; wherefore I leave the directing of them to particular Cooks, who by Experience can beſt aim at every Man's Appetite, and know alſo ſufficiently how to correct that Fleſh by artificial Preparation and appropriated Sauce, which Nature hath made queezy or heavy to indifferent Stomachs.

Some have put the Queſtion, Whether there be any Sauce but Appetite? or whether it be good to uſe Sauces?

CHAP. XXVIII.

Of Variety of MEATS, *that it is neceſſary and convenient.*

PHILO, a moſt excellent Phyſician, having invited *Philinus* to Supper, entertained him with all kind of Fowl, Fiſh and Fruit, killing alſo as many Beaſts as if he had purpoſed to celebrate an

an Hecatomb: But his eloquent Gueſt, for he was counted the beſt Counſellor at the Bar of *Athens*, either to reprove his Friend, or to try his Oratory, accuſed him at the Table of a double Treſpaſs, the one againſt himſelf, the other againſt Nature. Againſt himſelf, becauſe he allured him to ſurfeit by Variety of Diſhes; againſt Nature, becauſe Nature teacheth us to feed but upon one Meat, and yet *Philo* himſelf did feed upon many. But tell me, *Philinus*, for I am a Phyſician likewiſe, and ſworn to defend my Teachers no leſs than my Parents, how is it an unnatural thing to feed upon many Diſhes? Marry, ſaith he, Nature teacheth us to feed upon that which will make us to remain longeſt in Life and Health: Wherefore if we would feed as Beaſts do upon ſome one thing, we ſhould outlive them; whereas now, through our Variety of Diſhes, they outlive us.

Again, do not you Phyſicians, being but Nature's Miniſters, diſſuade Men in Agues from Diverſity of Meats, bringing unto them only ſome one Diſh of a Rabbit ſimply roaſted or boiled, neither ſmelling nor taſting of any Mixture, nor marred, or infected with Variety of Sauces? Furthermore doth not the Dyer's Art inſtruct us, no Colour keeps ſo long in Cloth or Silk, as that which is made by one Simple? And is not the ſweeteſt Oil marred by mingling, which being kept alone by itſelf would be ever fragrant? Even ſo fareth it likewiſe in Meats; for any one Meat of an indifferent Conſtitution will be eaſily concocted, when many ſtrive ſo one with another, whether of them ſhall go out foremoſt into the Guts, that one ſtayeth too long and is corrupted, whilſt the other is not half changed.

And

And tell me, *Philo*, why ſhould it not be in Meats as it in Wines? doth not Variety of Wines make bad Diſtribution, and cauſe Drunkenneſs ſooner than if we kept to one Wine? No doubt it doth, elſe had the Law *contra Allænias* been frivolous and vain, preciſely forbidding Vintners and Waiters at the Table to mix one Wine with another. Muſicians likewiſe, by tuning all their Inſtruments into one Harmony, plainly ſhew what Hurt cometh by Inequality and Change of Things. *Socrates* was wont to ſay, whom the great Oracle of *Apollo* hath crowned for the wiſeſt *Grecian*, that Variety of Meats is like a common Houſe of Courtezans, which with Variety of Faces, Trickings and Dreſſings, rather empty than fill up *Venus*'s Treaſury, kindling rather a Flame to conſume our Luſt, than giving a gentle Heat to conſerve our Lives. Wherefore when the Jars of Crowders ſhall be thought good Muſic, and mingled Wines allowed for Wholeſomeneſs, and whoriſh Allurements taken for Preſervers of Life; then will I alſo confeſs Variety of Diſhes to be tolerable, and that one Man at once may taſte and feed ſafely of many Diſhes. In the mean time let me ſtill commend the old *Romans*, who judged as ill of common Feaſters as of them which erected a Baudy-houſe: And give me leave to imitate *Plato*, who at a great Feaſt fed on nothing but Olives, thinking one Diſh moſt wholeſome where many are.

Other Objections againſt Variety of Meats.

Thus much ſaid *Philinus* againſt *Philo*, as *Plutarch* writeth, whoſe Arguments I will then anſwer in order, when I have firſt given a further

Strength to his Aſſertion, by other Proofs and Authorities that himſelf perhaps did never dream of, namely theſe.

Rogatianus, a noble Senator of *Rome*, having ſpent much Money on Phyſic to no good purpoſe, fed afterwards, by his Friends Advice, never but upon one Diſh; whereby he was quit of his Grief for many Years. *Epicurus* alſo placing all Felicity in Health and Pleaſure, fed but ſparingly and ſimply upon one Diſh, were it Roots, Apples, Pears, Plums, or Pulſe-pottage; for he never eat Fiſh nor Fleſh, alſo he did eat but one kind of Bread, and never drank but one ſort of Drink, were it Wine or Water. *Jovinianus Pontanus* being aſked why he never fed but upon one Diſh; "I abſtain, *ſaid he*, from many Meats, that many, nay, that all Phyſicians may abſtain from me."

A Cook in *Lacon* being bidden by his Maſter to dreſs him a Piece of Fleſh, he aſked of him Cheeſe and Oil to make the Sauce; to whom his Maſter anſwered, Away, Fool, away; if I had either Cheeſe or Oil, what needed I to have bought a Piece of Fleſh? Whereby we perceive that in old Times Men fed only upon one Diſh, thinking it Folly to kill Hunger with many Meats, when it may be killed with one.

Epaminondas alſo being invited to a Friend's Houſe, ſeeing the Variety of Diſhes, departed with theſe flouting Speeches: "I will not trouble thee, for I ſee thou art ſacrificing to the Gods, not making a Dinner to thy Friend." And yet the Tables of the ancient Gods, being but indeed Devils, had no great Variety upon them: For when the *Athenians* did celebrate the great Feſtivals of *Caſtor* and *Pollux*, their Diſhes were only theſe, Cheeſe, Mace, Olives and Leeks: Afterwards,

wards, when *Solon*, to imitate *Agamemnon*'s Example in *Homer*, added a Spice-cake, he was rather counted a Giver of ill Precedents to Men, than any whit the more bountiful to the Gods.

The like may we say of the *Romans*, who offered first to their Gods no Flesh nor Fish, but a little Orchard and Garden-fruit, and of the *Egyptians* whilst the *Mameluks* ruled over them; and of the *Carthaginians*, whose famous quaternal Feast consisted only of four Dishes, dry Figs, ripe Dates, green Leeks, and sour Milk. Nay, to come nearer to our own selves, the *Scots*, our fellow Islanders and northern Countrymen, beginning the Morning with a slender Breakfast, did in old times fast till Supper, feeding then but only of one Dish, using generally so temperate a Diet, that not Judges and Kings, but Philosophers and Physicians seemed to have given them Precepts: What need I remember, that *Moschus Antimolus* the great Sophister lived all his Life-time only with Figs; *Stilpo* only with Garlic; St. *Genoveve* the holy Maid of *Paris*, 35 Years only with Beans; and *Zoroaster*, that silver-headed Nestor, 20 Years in the Wilderness only with Cheese; or that the Kings of *Egypt* fed never upon more Meats than either Veal or Goslings? Whereby we may understand that with one Dish Men lived a long and healthful Life, and that Variety of Diseases sprang first from Confusion and Variety of Meats. It is written of the *Romans*, that whilst their greatest Feasts had but three Dishes, the People were sound, healthful and sober; but when *Augustus* the Emperor brought in three more, and permitted the *Romans* to have three in their Houses, and six in their Temple-feasts, his Diet is said to have corrupted *Rome*, and brought in Physic. Also

whilſt the *Laconians* had little Diſhes and little Tables, ſo that they could neither have many Gueſts, nor much Meat at their Board, Thriſt, Wealth and Health embraced one another; afterwards all went to Ruin when Variety of Diſhes were admitted, their Boards inlarged, and Aftercourſes induced by the *Ionians*. The People of *Lithuania* were very frugal, laborious and healthful, ſaith *Æneas Sylvius*, till *Switrigalus* made them exceed by his own Example, who had no fewer than 130 Diſhes at a Meal; whereupon his own Life, and the happy Eſtate of his Subjects was ſoon ſhortened. What ſhould I ſtand upon the *Romans* Riot in *Antoninus Geta*, *Commodus* (*Adrian*'s Son) *Vitellius* and *Heliogabulus* their Dominions and Times of governing the Empire? when Dormiſe, Timber-worms and Snails were ſerved for Dainties; when the Livers of great Fiſhes, the Brains of Pheaſants and young Peacocks, the Kernels of Lampreys, brought by Fly-boats and Light-horſemen out of *Spain* to *Rome*, when infinite Numbers of Nightingales Tongues, the Brawns of Kings-fiſhers, Pheaſants-combs, Peacocks-gizards and Wrens-livers, were made altogether into one Pie; when finally three Courſes came daily to *Geta*'s Board, and as many Diſhes at each Courſe as there be Letters in the Alphabet. But what followed? Marry, infinite Diſeaſes and infinite Phyſicians; whereof ſome were ſo ignorant that they tormented the People worſe than Sickneſs, in ſuch ſort that *Galen*, *Herophilus*, *Eraſiſtratus*, and divers *Greek* Phyſicians were ſent for to recover them, languiſhing and conſumed almoſt with Fevers, whereinto through Exceſs and Variety of Meats they were juſtly fallen.

So

So likewiſe fell it out with the *Iſraelites*, who in the Wilderneſs longed firſt for the Fiſh of *Egypt*, then for Cucumbers, Pompions, Leeks, Garlic and Onions. Then being fed with Manna from Heaven, they loathed it becauſe it was but one Meat. Laſt of all Quails came down, yet were they never ſatisfied with one Meat, were it never ſo good, coveting ſtill Change and Variety were it never ſo bad; wherein both they and we ſhew plainly from what Root we are firſt ſprung. For when our firſt Parents might eat of all Trees and Fruits in Paradiſe, yet the Shew, Lure and Deſire of Variety made them touch and taſte the unbidden Fruit. After the Flood, when Fleſh, Fiſh and Fruit, were permitted to be indifferently eaten, and Blood and Fat only forbidden, yet we gather up the Blood and Fat of Beaſts to make us Puddings, and abſtain not, for Recovery of Conſumptions, to ſuck the hot leaping and vital Blood out of one another's Veins. Neither are we contented to feed, as wiſe Men ſhould do, upon wholeſome Meats, but we mingle with them Veniſon of wild Bears, the Fleſh of ſcabby Cuckows, the Spawn of Whales, Sturgeons and Tunnies, and other very loathſome Things, only for Variety's ſake and Delight of Change. *Licinius*, tho' he fed upon many Diſhes, yet he muſt end his Meals with a Lamprey-Pie. *Lucius* never ſup'd without Oyſters, nor *Sergius* without a Dorry: whereupon they were juſtly nicked by theſe Names, *Licinius*-Lamprey, *Sergius*-Dorry, and *Lucius*-Oyſterman.

Thus inborn Impiety, ingrafted by Propagation from *Adam* and *Eve*, hath made us to loſe the Deſire of Unity in all Things, coveting Variety of Meats, Drinks and Women, yea, of Gods

and Religion, never contented with what is given for our Good, but desirous of that which we snatch for our own Hurt.

An Apology for Variety of Meats, answering the former Objections.

Hitherto I have spoken much from *Philinus*'s own Mouth, and more from mine own in his Behalf, to oppugn the Variety of Meats. Now read I pray you with the like Patience, how I shall defend *Philo* against *Philinus*, and prove apparently that Variety of Meats is both at Board, and in our Stomachs, most agreeable to Nature, and consequently beneficial to maintain us in Health.

First, therefore, *Philinus* abused our Ears, in saying, that all Beasts feed only upon some one kind of Meat: For *Eupolides*'s Goats, yea, and ours too, feed upon Thyme, Mint, Hyssop, Heath, Ivy, Oaken-buds, Beech, Ash, Mullen, Chervil and Tamarisk, and many other Herbs differing no less in Taste, Smell, Substance and Virtue one from another. What Shepherd is ignorant that his Flock feedeth upon Filipendula, Daisies, Mouse-ear, Cowslips, Lambs-tongue, Milk-wort, Saxifrage and little Mullen? yet work they no worse Effect in their Stomachs than if they had only been fed with Grass: What should I speak of the Ostrich, which devoureth Iron and Pap together, and refuseth no Meat, unless Men had also an Ostrich's Stomach? Only let him serve to disprove *Philinus* avouching all Beasts and Birds to tye themselves as it were to one Meat, and not to eat at once of divers Nourishments.

Secondly, Where it was affirmed that brute Beasts and Birds outlive Men, because they are of a simpler

ſimpler Diet; I muſt pardon *Philinus*, being a Heathen, and ignorant of the Scriptures; wherein *Methuſalem* and divers Patriarchs are regiſter'd to have lived longer than any Beaſt or Bird whatſoever, called fitly of *Homer* by the Name of Mortals, as upon whom more Rots, Murrens, Achs, Diſeaſes and Plagues do light, than uſually happen unto Men. Nay, go to your Raven and Stag, thoſe longeſt Livers of all the unreaſonable Breathers; feeds not the Raven upon all Fleſh? eats not the Stag of all Herbs, Boughs and Maſt, that comes in his Way? yea, feedeth he not ſometimes upon Snakes and Adders?

Thirdly, The Phyſicians giving of ſimple Meats to aguiſh Perſons, proveth no more that Variety is not good for moſt Men, than that becauſe *Therſites* can hardly carry his ſingle Spear, therefore *Agamemnon* ſhall not put on his compleat Armour.

Fourthly, The Sedition and Tumults fooliſhly feared, and raſhly preſuppoſed, to be in Meats of divers kinds, afflicting the Stomach either at the time of Concoction or Digeſtion, that Reaſon of all other is moſt unreaſonable: For who would or can imagine, that Man, the Epitome or Abſtract of the whole World, in whom ſomething of every thing (to ſpeak Platonically and yet truly) is placed and inſerted, could live ever or long in Health without Variety of Meats? *Hippocrates* ſeeing ſuch Variety of Simples rooted, ſprouted and quickened upon the Earth, gathereth thereupon very truly and learnedly, that there lie hidden in the Earth all kinds of Taſtes, Smells, Liquors and Heats, and that it is not (as ſome imagine) a dry and cold Duſt, void of all Taſte, Heat and Moiſture.

Much more then may I juſtly avouch, that many Meats may and do beſt agree with moſt Mens Sto-

machs, in whose Bodies not only firm Flesh, but also thin Blood, sweet Phlegm, bitter Gall, and sourish Melancholy is necessary to be preserved; wherefore let hot Meats, cold Meats, moist Meats, dry Meats, bitter Meats, salt Meats, light Meats and heavy Meats be mingled together in an indifferent Stomach, so that they be well prepared, orderly taken, and no Error committed in Time, Measure and Quantity, no Sedition or Tumult will arise, no not so much as if the Stomach had taken but one Meat; for, according to that œconomical Distribution of *Empedocles*,

Sweet straitways will itself to sweet apply,
Sharp runs to sharp, with Gall doth bitter ly;
Hot Drinks and Meats to fiery parts ascend,
Whilst cold and moist to watery Members tend.

And no marvel, considering that natural Heat, like a good Steward, dissolveth the Mass into a creamy Substance, running thorough all himself, that he may give unto all their due Nourishment. Wherefore since this little World of ours was created full of Variety, why should we tye our Stomachs only to Fruit, Fish or Flesh, when God in his Goodness hath given us all of them?

Nay, furthermore, since Man can digest more sorts of Meats, Stones and Metals, being rightly prepared, than either the Goat, Raven or Ostrich, why should his Power be bridled by any unnatural Edict, proceeding rather from the Brain of a senseless Head, than from the deep and mature Judgment of any Physician? For Sense teacheth us, that most compound Bodies must feed upon divers Meats; and that not Variety but Satiety, not Quality but Quantity, not simply taking but unorderly

unorderly taking of them, out of Time, out of Seaſon, and out of their due Place and Proportion, cauſeth that Diſſention and Tumult in our Bellies, whence all manner of Diſlikings or Diſcontentments ariſe, and at which, to uſe *Hippocrates*'s Words, *Nature is diſtracted, troubled, and, as it were, gnaſheth her Teeth.*

As for that Simile of Dyers, and the other of ſweet Oil, and the third of Muſic, they are all more childiſh than worthy of an Anſwer.

For ſimple Colours, as white and black, are not the pureſt, for then the Skies ſhould bear them; yea, the pureſt Jewels give moſt Variety of Colours and Lights in their own kind. And whereas Cloth dyed with ſome one Simple keepeth longeſt his Colour in *Philinus*'s Opinion, it is little material if it were true, conſidering Meat is not given to dye our Bodies, but to be transformed into our Subſtance.

Again, tho' a ſweet Oil keepeth beſt his Scent and Perfection whilſt it is unmingled, yet that diſproveth not the Neceſſity of Mixtures, for whoſe ſakes Simples were no leſs created than Conſonants and Vowels appointed to bring forth Syllables: Wherefore I laugh, whilſt others praiſe and extol *Guevarraes* Folly, who like another *Eraſiſtrates*, whom he apiſhly followeth in many Points, complaineth of compound Medicines, reducing all kind of Agues to be cured with a plain *Ptiſan*, a thin Cucumber-milk, and a little Water and Oil mingled together. Fooliſh Biſhop, I deride thy Ignorance, becauſe thou deſerveſt not to be pity'd, deriding others. Go to the little Bee, thou great Ideot, and tell me if thou canſt number out of how many Flowers Honey is made. Honey, I ſay, the ſweeteſt Meat and beſt Medicine of all

others; yea, the very Quinteſcence, as *Iſaac* the *Netherlander* writeth, and refined Marrow of infinite wholeſome and good Vegetables. Can that imperfect Creature perfectly convert ſo many divers Juices into one ſovereign Meat, and may not Man, the perfecteſt Creature of all others, do the like in his Stomach, when he feedeth of many good and wholeſome Diſhes? As for *Socrates*'s Compariſon, whom *Apollo* himſelf termed the Prince of Sages, I anſwer thus:

What tho' Variety be to the Stomach, as choice of fair Women in a weak Man's Eye, cauſing more ſtrong an Appetite than Reaſon or Nature would? By the ſame Argument we might as well reprove Cleanlineſs in handling, Skill in ſeaſoning, and Handſomneſs or Neatneſs in ſerving in our Meats, becauſe when theſe concur we feed more largely; which if it be a Fault, let *Philinus* hereafter eat Bread made of Meal which was never boulted, and Parſneps and Raddiſh never waſh'd nor ſcraped; let him eat of boil'd Meat that was never ſcum'd, and of dry, lean Birds, ſuch as *Q. Curtius* threw out at the Window, never baſted, and of bitter Feldefares never drawn.

But I, and all wiſe Men with me, will conſider, that as Honeſty and Delight may be match'd together, ſo Cleanlineſs and Variety is no Hindrance to a good Stomach or good Digeſtion, but rather an Help and Friend to both. Nay, it fareth with our Stomachs as it doth with Sailors, who can eaſily pull in the Sheet when they have too much Wind, but cannot enlarge it when they have too little; for ſo likewiſe it is a ſmall Labour or Cunning to kill Appetite by only ſeeing and feeding upon one Diſh, but to revive it being extinguiſhed, ot to ſharpen it being dulled, requireth no little

little Art, and consisteth chiefly in Variety and well dressing of Meats.

Item, To answer in a Word, the Law *contra Allænias*; I grant the thing, but I deny the Equity: For what greater Reason have we to mingle Wine and Water, which was forbidden but at drunken Feasts, than to mingle a tart Wine with a pleasant, a temperate Wine with a hot Sack, and a sourer, when Occasion persuadeth, with Alecant, or a harsh Binder? Therefore, to return *Philinus*'s own Sword into his own Bosom, as it is not unlawful, by the Law of Reason and Nature, nay, as it is necessary and expedient to mingle Wines for some Persons; so Variety of Meats taken orderly at one Meal, are lawful, necessary and expedient.

Moreover, to beat him again with his own Similies, I confess all Instruments of Music to be tuned to one Harmony; but being so tuned, if the Musicians play ever (like the Cuckow) but one Song, will not the Ear and Head be wearied and offended? Nay, will they not in time be both sick? Can the Eye see at once many Objects, the Ears hear many Instruments playing together, and *(Philinus)* shall not the Stomach as well concoct, keep and digest for the Body many Meats? But when Reason faileth, thou hast almost daunted *Philo* with inartificial Arguments, drawn from Antiquity, Examples, Customs, and Sanctions of Senators.

Now if by the like Arguments I confirm Variety, I doubt not but, like a Scholar, I may cry *Quittance*; but if, furthermore, I confute thy Authorities, as being either falsified or unaptly applied, thou shalt live in my Debt till the next *Audit*.

Wherefore to begin with *Rogatianus*; albeit for many Years he was delivered of the Gout, yet *Cælius* avoucheth not that he was perfectly cured. And *Epicurus*, tho' he fed but upon one Dish at a Meal, yet perhaps at every Meal he fed on a several Dish. *Pontanus* also was a weak and sickly Man, to whom I confess many Dishes, especially being of contrary Kinds or Qualities, are not to be permitted. Neither doth the Gentleman's Answer in *Lacon* prove more the Use than of one Dish at a Meal, than his Cook's Demand inferreth the Use and Mingling of many Meats. But if by the few Dishes upon the Altars of Heathen Gods, thou thinkest to prove that Men at home feed only upon one Meat, thou art much deceived, for hereafter I will plainly demonstrate that they fed on many. As for the old *Scottish* Custom, suppose it were true, yet sure I am, that since King *Arthur*'s Days, who lived some Years before Christ, their own Chronicler recordeth them to have used great Variety of Dishes. That *Moschus Antimolus* lived only with Figs, it is no great Marvel, when he hated from his Cradle all other Meat. *Stilpo* also fed only on Garlic, because his Poverty was such that he could buy nothing else. As for *Genoveve* the holy Maid of *Paris*, albeit I suspect *Marulus* for a common Liar, yet he saith, that her feeding so long upon one Dish consumed her Body, and that upon the Bishop's Licence she was inforced to eat Milk in *Lent*. *Zoroaster* was no doubt a most learned Philosopher, who if he lived twenty Years in the Wilderness only with one Cheese, no doubt it was some great Cheese, like to *Parmisan*, full of Variety, and not made of one but many Milks. As for the monstrous Riot of the *Ionians*, *Lithuanians*, and latter *Romans*,

mans, drawn from the Example and Imitation of thoſe wicked Princes and Emperors, I deteſt and abhor it as much as *Philinus*, aſcribing unto exceſſive Variety as many Miſchiefs of Body and Mind, as temperate Variety brings Profits, Health-refreſhings and Pleaſures to them both. The *Jews* murmuring doth as little pleaſe me; for tho' Nature told them that one Meat could not conveniently nouriſh every Man, eſpecially ſuch as were accuſtomed forty Years together in *Egypt* to feed diverſly; yet when every Man felt that one Meat ſent by God did miraculouſly preſerve Man, Woman and Child, agreeing with all Ages, Times, Perſons and Complexions, they ought to have been contented; being as perfectly nouriſhed with one Diſh as any of us can be with many.

Laſt of all, that Example of *Adam* and *Eve* is moſt violently wreſted againſt Variety, whereas rather it is an Argument againſt Unity; for ſuppoſe they had at once taſted of all Fruits in the Garden, could they have been ſick upon it? No verily, but the taſting of one alone (I mean the forbidden one) was the Parent and Author of all Diſeaſes: Wherefore the Variety of wholeſome Meats ſet down by Phyſicians are not offenſive, when one Diſh forbidden may prove dangerous; as I could prove by many Reaſons, did not Experience clear it with her Sun-ſhine.

Now to anſwer Examples alſo with Examples; tho' the Kings of *Egypt* had no great Variety of Diſhes, yet that they ever fed on two at the leaſt, *Diodorus Siculus* reports. And if the old *Romans* fed not diverſly, why had they uſually three Diſhes at their Table? The *Perſians*, tho' they had but few Meats, yet they abounded in Salads and Junkets. The old *Grecians* contrariwiſe uſed much

Meat and few Junkets; yea, I read that *Plato* himſelf when *Socrates* and *Menippus* ſupped with him, had ſix ſeveral Diſhes at his Table, Figs, Peas, Beans, Whortle-berries, roaſted Beech-nuts, and Wafers in the End to cloſe up their Stomachs, whereof they all fed, ſaving that *Menippus* ſet aſide the Wafer-cakes with his Hand, ſaying, that *A ſweet After-courſe makes a ſtinking Breath.* Another time I read, that *Plato* ſet before his loving Friends and fellow Citizens, Olives, Herb-ſalads, divers kinds of Fleſh and Fiſh, and laſt of all new Cheeſe; whereby any wiſe Man may gather that the Antients fed upon many Diſhes of oppoſite kinds, and gratified their Stomachs (which every Man's Stomach coveteth) with Variety of Meats. As for our own Nation, for whom chiefly I write this Treatiſe, *Hector Boetius* avoucheth, that *Engliſhmen* from before King *Arthur*'s Days, were accuſtomed to feed much and very diverſly. And *Paulus Jovius* writeth thus; 'The whole Nation 'of *Engliſhmen* delight ſtill, as ever they did here-'tofore, in feaſting and making of good Chear, 'eating much Meat, and of many ſorts, prolong-'ing their Sittings with Muſic and Merriments, 'and afterwards ſporting themſelves in ſet Dances.'

Wherefore ſince we are naturally deſirous of many Meats, and have Stomachs above all other Nations able to digeſt them; and Cuſtom alſo hath confirmed our Variety of Diſhes (which cannot even in bad things be ſuddenly altered without a Miſchief) I perſuade ſtrong and indifferent Stomachs to continue their uſed Diet, feeding orderly and ſoberly of divers Meats. Divers I ſay, but not too many; for I like not, *dubias Cœnas*, the doubtful Feaſts of Cardinal *Wolſey*, nor the Abbot of *Glaſſenbury*'s Diet, who were ſerved with ſo many

many ſorts of Dainties that one might ſtagger and doubt where firſt to begin his Dinner; nor the ancient Tables of *London*, where, as *Diogenes* ſaid of *Maronia*, every Citizen's Houſe in a manner was a Cook's Shop, till Plenty of Mouths made Penury of Proviſion, and Dearth of Corn and Victuals lately taught them Sobriety.

Laſt of all, where the Proverb ſaith, that *many Diſhes make many Diſeaſes*; it hurteth not our Poſition and Defence of Variety: For not Diverſity but Multitude offended our Stomachs, that is to ſay, more Diverſity of Meats than they can well abide: Accordingly as much Meat hurteth not Concoction, but that which is over much, taken in too great a Quantity, whereof we are now to diſcourſe in the next Chapter.

As for Variety of Meats in the Time of Sickneſs, let us hear what *Galen* ſaith: "Diverſity "of Meats are as neceſſary in Sickneſs, if it be "a compound Sickneſs, as Variety of Medicines. "For a hot Liver requireth a cooling Meat, and "a cold Stomach that which is hot: And if a "mix'd Diſeaſe have made a mix'd Diſtempera- "ture in any Part, there divers and compound "Meats be of Neceſſity required. Otherwiſe "many Meats, eſpecially of contrary Kind, Sub- "ſtance and Quality, are moſt hurtful and tumul- "tuous. *Com. in.* 1. *de vict. rat. in ac. cap.* 3. & 3. *de vict. rat. in ac. cap.* 35. & *primo in Eund. cap.* 18. Whereby we may eaſily perceive, that Variety of Meats is permitted ſometimes to the Sick, yea, tho' it be joined with Contrariety of Kinds.

CHAP.

CHAP. XXIX.

Of the Quantity of Meats.

THAT Saying of the wiſe Man, *Eat not too much Honey*, ſheweth unto us, that even the moſt wholeſome and nouriſhing Meat of all others will prove dangerous and hurtful to our Health, if it be not ſoberly and meaſurably eaten. Temperance being not only the Carver, but alſo the Commander at our Tables.

We find likewiſe ſeveral Sayings recorded, as that we muſt eat by Reaſon and not by Appetite; that ſtrait girding makes little eating; that in time of Famine, tho' we deſire moſt, Satiety is moſt perillous; that in rainy Weather little Meat, little Drink, and much Exerciſe within Doors is beſt; that melancholy Perſons eat much, choleric drink much, phlegmatic ſleep much; great Livers great Eaters; that a lean Woman is a Tavern of Blood; that they which eat little, are never good Travelers. The *Spaniard* eats, the *German* drinks, and the *Engliſh* exceeds in both.

TEMPERANCE, *what it is.*

But would you know what Temperance is? It is a Virtue, timely, moderately and comely uſing thoſe Things, which be truly neceſſary and natural. For ſome Things be both neceſſary and natural, without which we cannot live, as Meat and Drink; others natural but not neceſſary, without

without Uſe of which many of us may live, and live in Health, as Venus-game; others neceſſary but not natural, as ſtrong Exerciſes for ſome Bodies; others neither natural nor neceſſary, as over curious Cookery, making fine Meat of a Whetſtone, and *quelque-choſes* of unſavoury, nay, of bad and unwholeſome Meat. There be two Vices equally oppoſite to this Virtue; Surfeiting, when a Man eateth more than either his Stomach can hold or his Strength digeſt; and Self-pining, when we eat leſs than our Nature craveth, and is able to overcome.

The firſt of them, namely Surfeiting and Exceſs, tho' it be a Vice of all others moſt hurtful to the Body, and conſequently noiſom to the Mind, yet we read that whole Nations, Emperors and Potentates, have both eſteemed, honoured and rewarded it for a Virtue: For the *Sicilians* dedicated a Temple to Gluttony, and *Ariſtophanes* writeth thus of the Barbarians:

Them only Men Barbarians think,
That can devour moſt Meat and Drink.

Of this Crew was *Maximinus* the Emperor, who, like our old Abbay-lubbers, did eat till he ſweat; yea, *Sabellicus* affirmeth, that his one Day's Sweat gathered up in Goblets, did amount to the Meaſure of ſix Sextaries. *Claudius Cæſar* and *Vitellius*, the Emperor, were like unto him, eating commonly ſo much that they were forced once or twice in a Meal to go out and vomit, and then returned to the Table again, giving a freſh Charge to a forelorn Stomach. And tho' *Aurelianus* the Emperor fed moderately himſelf, yet he exceedingly loved and honoured a great Gour-

Gourmand, who usually at one Meal did eat a Hog, two Wethers, and a whole Brawn, drinking upon it a whole Firkin of Wine poured down his Throat thorough a Funnel: Also *Firmius Salencius* did eat a whole Ostrich in a Day; and *Clodius Albinus*, Commander for the *Romans* in *France*, is registerd to have eaten at one Sitting 500 Figs, 100 Peaches, 10 Musk-melons, 20 *lb.* weight of Raisins of the Sun, 100 Snipes, 10 Capons, and 150 great Oysters.

Neither was our Country always void of a *Woolmar*, who living in my Memory in the Court, seemed like another *Pandareus*, of whom *Antonius Liberalis* writeth thus much, that he had obtained this Gift of the Goddess *Ceres*, to eat Iron, Glass, Oyster-shells, raw Fish, raw Flesh, raw Fruit, and whatsoever else he would put into his Stomach, without Offence; yea, as *Monica*, *Augustine*'s Mother, was given to Excess of Wine, so himself, such are even godly Mens Imperfections at some times, confesseth his own Pronenes's and Inclination to Riot, in these Words: "O Lord, thou hast taught me to use Meat not for Lust and Wantonness, but for Life and Health. Nevertheless when I sit down for Reflection's sake, the Snares of Concupiscence and Surfeit lie in my way like crafty Fowlers, and the Maid presumeth above her Mistress; so that it is doubtful whether Necessity or Riot be Commander, and hardly can I resist Riot's Desire, no tho' it afterwards bringeth me to great Pain." And no Marvel, *Augustine*: For, from whence cometh Soreness and Weariness, Heaviness of Spirits, Dulness of Senses, Stiffness and Pains of Joints, Unweildiness, Belchings, Crudities, Fevers, Distastings of Meat, Loss of Appetite, and other tempestuous Evils, but

but from Repletion, Surfeity and Satiety? What Weakneſs of Body cometh by Exceſs of eating, we need no more Examples than this of our own Countrymen, which *Boethius* noteth, in his *Scottiſh* Hiſtory of King *Arthur* and his Knights, who having recovered *York* from the *Saxons* and *Picts*, in ſpite of their Beards, kept there ſuch a grand *Chriſtmas*, that afterwards fighting again with the *Saxons*, his Soldiers were found ſo weakened with ſurfeiting, that their Arrows could hardly pierce the *Saxons* furr'd Doublets, being able before to ſtrike thorough their Iron Armour. What Scholar hath not read of *Herodotus*, the Minſtrel of *Megara*, whoſe Girdle in the Waiſt was three Yards and a half long, or of *Milo Crotoniates* that great *Pamphagus?* Yet they died both very weak Men and young, by oppreſſing ſtrong Nature with too heavy Burdens. The Stoicks imputed all Diſeaſes to Age, but *Eraſiſtratus* did not ill to aſcribe either all or moſt of them to *Exceſs*; for if a Man feed too much, three principal Diſcommodities ariſe thereof: Firſt, all natural Spirits leave their ſeveral Standings, and run headlong to the Stomach to perfect Concoction; which if with all their Forces they cannot perform, then Brain and Body are over-maſter'd with heavy Vapours and Humours: But ſuppoſe they perform it, what followeth but foggy Fat inſtead of Fleſh? or at the leaſt ſuch abundance of both, that no Sovereignty nor Ability is left for the Actions of the Mind? Which, as *Menander* well noteth in one of his Comedies,

Deſireth not to play with Swine,
Nor dwell in Hogſheads full of Wine.

For

For *Heraclitus* was of a right Opinion, *That the wiſeſt Soul dwelleth in the moſt empty Body*; which we may partly illuſtrate by theſe Examples. The moiſt Eye ſeeth worſt; the fulleſt Veſſel ſoundeth leaſt, and the Sun hardly ſhineth thorough a cloudy Air. Even ſo in a full and troubled Body, over-poiſed with Variety and Plenty of Meats, the Eye of our Mind muſt needs be darkned, the Voice of Reaſon cannot be heard, and the Sunſhine of Underſtanding cannot ſhine into our Hearts, being deſtitute of Will, and much more of Ability to execute any thing that is good: Nay, through ſurfeiting we live groveling and groping after baſe Delights, as Hogs do for Acorns, being diſabled ſo much as to think a good Thought.

Hippocrates and *Galen* ſay, that the Bodies of ordinary great Feeders ſtand upon a dangerous Point, or as you would ſay, upon the Razor's Edge; for if they feed moderately, Alteration of Cuſtom hazards their Health; if they perſiſt in Exceſs, they are ſuddenly ſtrangled with Apoplexies, as *Cælius* hath well noted.

To prevent all which Sickneſſes both of Body and Mind, Oh what ſevere and good Laws were there made by *Fannius Didius*, *Licinius Craſſus*, *Cornelius Sylla*, *Lepidus* and *Antius Reſtio* againſt Riot? Yet the Concord of Vices ſo prevailed, that Luſt continued Exceſs, Exceſs brought forth Unrulineſs, Unrulineſs Contempt of Government, whence came fatal Deſtruction to the *Roman* Monarchy.

The *Scots* puniſhed their Belly-gods in this ſort; firſt, they filled their Bellies as full of good Meat as ever they could hold; then they gagged them, and threw them into the next River with their Arms

Arms pinion'd, saying, *Now as thou hast eaten too much, so drink too much.*

Plutarch remembereth, that, by the *Athenians* Law, whosoever did slay a living Beast, he should be hang'd as a Felon, because they would not have a Beast tormented; which Punishment if it were just, as it seemed just in *Xenocrates*'s Opinion, then what Pains ought they to endure, who by surfeiting not only torture, but also most unnaturally seek to kill themselves, making their Graves with their own Teeth, slaying and unskinning themselves as it were of Reason's Robe, yea, unsouling their Bodies, being dedicated Temples to the Holy Ghost, as much as in them lieth with the Form of Swine?

The second Vice, namely Self-pining, is as far from Temperance on the right Hand, as Surfeiting erreth on the left. *Sozomenus* maketh mention of a Monk in *Cœlo-Syria*, called *Battheus*, fasting voluntarily so long till his Teeth were full of Worms. And in the Legendary, St. *Francis*, St. *Bennet*, St. *Rainulph*, and divers other Men, Maids and Women, are highly extolled for consuming their Bodies with excessive Abstinence; which being a thing against Nature and Godliness, which forbiddeth us to scourge or mark, and much more to consume our Bodies, it shall need no Confutation at all, especially in this gluttonous Age, wherein we are so far from any such fasting, that we wholly delight in Riot and Feasting. Only let me say thus much out of *Hippocrates*, that a very thin and precise Diet is not to be prescribed to any one of indifferent Health and Strength; nor scarce to any, except their Disease be exceeding sharp, which are very weak: For the prescribing of Meat by Drams or Ounces, driveth many

many Fears into a weak Man's Mind, taketh all Alacrity from the Heart, maketh a Man jealous of his own Fingers, daring to eat nothing with Chearfulneſs, becauſe he ever ſuſpecteth that he eateth too much. Hence came that golden Aphoriſm, tho' not regiſter'd in his Aphoriſms:

An Over-yielding lengtheneth the Grief,
But timely Permiſſion maketh it brief.

As for Temperance, which I can never enough reverence or commend, would to God it were as well practiſed of every particular Man, as it is neceſſarily required to be in Phyſicians. Firſt, That by long Life they may, with *Galen* and *Hippocrates*, get Perfection in that Art which they profeſs; whereas now many Phyſicians are buried under a Doctor's Name, before they ever taſted of *Hygea* her Cup, or ſaluted *Panacea* afar off. Secondly, If they by ſurfeiting or faſting hurt their own Bodies, how ſhall their Doctrine be followed by their Patient, when it is broken and croſſed by themſelves?

The rude *Perſians* are recorded to have ever fed ſo temperately, that to ſpit or blow their Noſe was both execrable and puniſhable amongſt them. Likewiſe they, as alſo the *Romans*, permitted any Man to give him that yawned a Blow on the Ear, becauſe Spitting, Sniveling and Yawning, are only the Fruits of Fulneſs or Idleneſs. Much more ſhould learned Phyſicians moderate themſelves, who give Laws to others, and not raſhly run into that Exceſs, which even the ſavage *Scythians* and *Perſians* ever abhorred.

It is alſo recorded of the *Spaniſh* Women, that a certain Girdle is kept of ſome two Foot long in every Town, which if any Woman's Belly exceeds

exceeds in Compaſs, unleſs it be by Child-going, they are counted deteſtable and infamous: Let it be therefore a greater Shame for us, Phyſicians, by ill Example, to purchaſe our own Diſcredit, and alſo to leſſen our Skill, and ſhorten our Lives as much as lieth in our own Power: For *Theophraſtus* falſly accuſed Nature, in that ſhe gave long Life to Ravens and Crows, whom it little profited, and but a ſhort time to Men, and the ſhorteſt of all to Students, whom Reaſon would have to live long for the mutual Benefit one of another, and the public Good of the Commonwealth. More juſtly he might have accuſed Men and Students themſelves, for abridging their natural Days by Surfeiting and Drunkenneſs, Chambering and Wantonneſs, Exceſs and Riot; conſidering that Nature ever moſt preſerveth and tendereth the moſt worthy Creature, did it not deſtroy and ruin itſelf.

Timotheus having ſupped with *Plato*, and eaten, contrary to his Cuſtom, very moderately, ſlept very quietly that Night, finding neither Cholic to awake him, nor Belchings in the Morning to annoy him; wherefore as ſoon as he awaked, he broke forth into this Exclamation with a loud Voice: "How ſweet, how ſweet are *Plato*'s Suppers, which makes us in the Night-time to ſleep, and in the Morning to breathe ſo ſweetly!" Yea, but ſome will ſay, How ſhall we know when we have eaten enough? At whom *Democritus* would have laughed a Month together, and perhaps have returned them this Anſwer; Fools and Ideots that you are, know you when your Horſe and your Hawk, and your Dog hath enough, and are you ignorant what Meaſure to allow yourſelves? Who will urge his Horſe to eat

eat too much, or cram his Hawk till ſhe be over-gorged, or feed his Hound till his Tail leave waving? And ſhall Man, the Meaſurer of Heaven and Earth, be ignorant how in Diet to meaſure the Bigneſs or Strength of his own Stomach? Knows he by Signs when they are over-filled, and is he ignorant of the Signs of Repletion in himſelf? namely, of Satiety, Loathing, Drowſineſs, Stiffneſs, Weakneſs, Wearineſs, Heavineſs and Belching? Doth not every Man know, that Enough conſiſteth not in filling the Paunch, but in taking ſufficient to maintain Nature, which no doubt is ſatisfied with a little, as *Solon* ſaid at the wiſe Mens Feaſt; *Summum, imo divinum bonum eſt nullo veſci alimento; proximum vero & naturale quod à minimo.* "It is, (ſaid *Solon*) the greateſt, yea, the divineſt good Thing of all other, to eat no Meat; and the next unto that and moſt natural is, to feed as ſparingly as may be.

But can you not preſcribe one certain Meaſure or Quantity fit for all Men? No verily, for to preſcribe to all Men, or to one Man at all times, one certain Quantity of Meat, were to make a Coat for the Moon; which if either *Jupiter* her Father, or *Latona* her Mother could have done, they would long e'er this with ſome Robe or other have covered her inconſtant Body, increaſing or decreaſing every Moment. And verily *Hippocrates* hath truly written; "The Quantity of Meats ought not to be appointed by Weight, Number or Meaſure, but by Senſe and Ability of our Stomachs; for ſome cannot digeſt much, others are offended at a little, others are not ſatisfied till their Maw be filled, others have too much when it is half-filled.

It were ſtrange to recite what great Store of Meat ſome have eaten, and others daily eat, without Offence: *Ariſtotle* in his Politics, calleth the Fencers and Wreſtlers Diet of his time, *a neceſſary Gourmandiſe*; becauſe through abundance of Exerciſe, which conſumeth Spirits and Humours, they were inforced to eat both much and often. Nay, *Cornelius Gemma* affirmeth, that he ſaw, whilſt he lived, an aged Woman, which from her Infancy fed in exceſſive Meaſure, eating ſomething continually every Hour, beſides her ordinary Meals of Breakfaſt, Dinner and Supper, which were of an incredible Quantity; in the End dying with abundance of Fat and Fleſh, (for the Caul of her Belly weighed twenty Pounds) they perceived all this to come from a peculiar and ſpecial Temperature, called of the *Grecians* ἰδιοσυγκρασία; for her Liver was greater and heavier than all the reſt of her Bowels laid together; exceeding red, and ſwelling with ſtore of Blood and Wind. *Surius* and *Bruyrinus*, and *Schengkius*, tell of many others, who lived long in Health tho' they fed exceſſively, having as it were an Oſtrich's Stomach joined with a Dog's Appetite.

On the contrary Side, ſome may as well live with Hunger and long Abſtinence a great while, according as I have read in many Authors. *Hippocrates* thinketh, that if a Man abſtain from Meat and Drink ſeven Days he cannot eſcape Death; yea, when ſome afterwards were perſuaded to eat, their Meat never paſſed thorough them, becauſe the hungry Gut, called *jejunum inteſtinum*, was by Abſtinence clung together. But *Pliny* ſaw the contrary, and *Tinous*'s Aunt lived two Months together without Meat or Drink. *Albertus*, *Alexander Benedictus*, and *Jacobus Sylvius*, write yet of

of more ſtrange and incredible Abſtinence both of Men and Women; which truly I would have regiſter'd amongſt the Lies of the Golden Legend, and the Abbot of *Urſberg*'s Chronicles, had not *William Rondeletius*, and honeſt *Joubertus*, written the like of a *French* Gentlewoman, living almoſt three Years without any Suſtenance of Meat, Bread, Broth, or Drink, who afterwards was married and conceived a Child, which ſhe brought well forth, and happily alive. By all which Examples we may eaſily gather how abſurd the Faſhion and Cuſtom was before *Plutarch*'s time, when every Man did not carve for himſelf, but was carved unto by another; and that, after the College-Faſhion, ſo equally, that none had more or leſs than his Fellows: Which Order, howſoever it pleaſed *Hagias* the Sophiſter, becauſe Feaſts in *Greek* are called Diviſions, and the Maſters of Feaſts Great Dividers, and Servants Carvers; and *Mœra* and *Lacheſis*, being the Goddeſſes of Feaſtings, were called ſo of Equality of Diviſion; and that Peace is maintained where Equality is kept, and that *Agamemnon*'s Soldiers, as *Homer* teſtifieth in ſundry Places, had every one alike Meaſure and Weight of Victuals; yet, by his Leave, neither is Humanity therein obſerved, nor geometrical Proportion kept, nor Nature imitated. For tell me, what Humanity can we call it to give a Man leſs than his Stomach wanteth? What geometrical Proportion is that which giveth as much to the half-full as the empty Veſſel? and how dare we preſcribe one Quantity to all, when Mens Stomachs be as divers in Quantity of Receit and Ability of Concoction as their Faces be differing in Appearance? So that it is too little for one which is too much for another; and no certain Meaſure, nor Number, nor Weight is to be

be prescribed to any Man, but every one to feed according as his Stomach is able to concoct; which, to use *Hippocrates*'s Phrase, tho' it have no Ears, yet hath it Intelligence to beg his own, and Wisdom to discern when it hath enough, willing us not to eat till we have an Appetite, nor to eat so long till we have none. This Rule *Galen* observing, amongst many other, he was seldom sick; and lived, as *Sipontinus* writeth, 140 Years.

Also let us remember, that in Youth, Health and Winter, we may feed more plentifully; as also after Exercise, and at our own ordinary Table: But when we are at great Feasts, or forced to eat upon strange Meats, be they never so finely dress'd, let Jealousy be our Carver, after the Example of *Augustus Cæsar*, and also of *Plato*, who at great Feasts fed only on some known Dish. I have read somewhere, when they of *Thasis* invited *Alexander* to a Feast, that he fed well upon their fat Mutton and Beef, and gave away the forced Dishes and curious *Quelquechoses* not to his own Countrymen and Soldiers, but to his Captives and Slaves, saying, That he would rather they were all dead, than that any of his own, by surfeiting upon any unknown Meat, should be ever so little sick.

And thus much of the just Quantity of Meats, which Physicians may aim at by long Experience, prescribing a full Diet to them that be sound and strong, and accustomed to much feeding; a moderate Diet to them that be indifferent; and a thin Diet to such Weaklings and sick Persons as require neither much, nor often feeding.

CHAP. XXXII.

Of the Quality of Meats.

Hippocrates and *Galen* bid every Man, both in Health and Sickneſs, beware what kind of Meat he moſt commonly uſeth; for like Food like Fleſh, like Meat like Nouriſhment.

And therefore we find that ſome have Quails Stomachs, and may eat Poiſon. A Woman by Cuſtom drank the Juice of Hemlock uſually, *Gal. lib.* 3. *ſimp. medic. cap.* 18. And a Maid fed uſually, by Cuſtom, upon Napellus, Spiders, and other Poiſons, *Cælius lib. A. L.* 11. *cap.* 18. *Mithridates* the younger uſed continually a Counter-poiſon made of Poiſons, inſomuch that when he would have poiſoned himſelf, being by his Son *Pharnaces*'s Villainy betrayed to *Lucullus*, he could not do it, and therefore killed himſelf by the Help of a *Frenchman*, Plin. lib. 23. cap. 9.

All which Cautions are particularly ſet down by *Hippocrates* and *Galen*, tho' ſcatteringly and by Pieces in ſeveral Places, that I need not add to his own Words; which I have aphoriſtically ſet down in theſe Sentences following, becauſe no Man ever did the like.

1. Let every Man take heed what Quality his Meat is of; for Cuſtom begetteth another Nature, and the whole Conſtitution of the Body may be changed by Diet.

2. We ſhould take thoſe kinds of Meats which are beſt for our own particular Bodies, for our own

own particular Age, Temperature, Diſtemperature and Complexion: For as every particular Member of the Body is nouriſhed with a ſeverally qualified Juice; ſo Labourers and idle Perſons, Children and Striplings, old Men and young Men, cold and hot Bodies, phlegmatic and choleric Complexions, muſt have divers Diets.

3. Young, hot, ſtrong and labouring Mens Stomachs may feed of Meats, giving both an hard and a groſs Juice, as Beef, Bacon, pouder'd Fleſh and Fiſh, hard Cheeſe, Rye-bread, and hard Eggs, *&c.* which may nouriſh ſlowly, and be concocted by Degrees; for if they ſhould eat Things of light Nouriſhment, as Veal, Lamb, Capons, Chickens, poach'd Eggs, Partridges, Pheaſants, or Plovers, *&c.* either their Meat would be too ſoon digeſted, or elſe wholly converted into Choler. Contrariwiſe Milk is fitteſt for young Children, tender Fleſh for them that are growing, and liquid Meats for ſuch as be ſick of ſharp Diſeaſes.

Furthermore if any Mans Bowels or Body be too dry, a moiſt Diet of Suppings and boil'd Meats yield him a Remedy; but if it be too moiſt, all his Meats and Diet muſt tend to Dryneſs.

4. Sweet-meats are unfit for young Children and young Men, and hot Stomachs; for they corrupt Childrens Teeth, and turn moſt into Choler in young Mens Stomachs, but they are good for old Men and cold Complexions; yea, Honey itſelf agreeth with them.

5. Bitter Meats ingender Choler and burn Blood, giving no general Nouriſhment to the whole, howſoever they be acceptable to ſome one Part.

6. Sharp Spices, which I have particularly named before in the fifth Chapter of this Book, are moſt unfit for tender Bodies, whoſe Subſtance is eaſily melted and inflamed, howſoever ſtrong Men may eat them with groſs Meats.

7. Sour Meats and ſharp together, as Lemons, Oranges, Citrons and Vinegar, offend cold Stomachs and ſinewy Parts; but if they be cold and aſtringent, as Sorrel, Quinces, Cerviſes and Medlers, they are not ſo offenſive, nay, they are profitable to all Stomachs being eaten laſt, unleſs the Body be ſubject to Fluxes.

8. Meats over-ſalted how dangerous they are, Inflammations, Leproſies, Sharpneſs of Urine, and great Obſtructions happening to ſuch as uſe them much, do ſufficiently declare; agreeing with none but ſtrong Bodies, as Sailors, Soldiers and Huſbandmen, accuſtomed to hard Labour and much toiling.

9. Fatty Meats are not good but for cold and dry Stomachs; for in ſanguine and choleric Stomachs they are ſoon corrupted, in phlegmatic Stomachs they procure Looſeneſs and hinder Retention: Only they are fit for Men naturally melancholic, giving to them a kindly Warmth, and alſo a moſt convenien and proper Moiſture.

10. All Meats ſhould be given very hot to cold and raw Stomachs; but cold Meats to cold Stomachs are very hurtful. *Pityllus* had ſo cold a Stomach, ſaith *Suidas*, that he made a Sheath for his Tongue, to ſwallow down his Pottage ſcalding hot: And *Eunapius* reporteth the like of *Proæreſius* the Sophiſter: Yea, I myſelf have known a *Shropſhire* Gentleman of the like Quality.

11. When any Man is ſick or diſtemper'd, let his Meats be of contrary Quality to his Diſeaſe; for

for Health itſelf is but a kind of Temper gotten and preſerved by a convenient Mixture of Contrarieties.

Now in what Degree moſt particular Meats be hot, cold, and dry or moiſt, is ſufficiently declared above in the fifth Chapter, where I have largely ſet down the Differences of Meat both in Kind, Subſtance, Temperature and Taſte, whereunto I refer you.

12. Above all things take heed that you eat not through Hunger of a Meat, which either naturally or accidentally you loath; for as the pleaſing Meat is beſt concocted, yea, tho' it be ſomewhat of the worſt kind, ſo Meats loathed turn into Wind, Belchings, Vomitings and cruel Gripings, becauſe the Stomach doth not affect them. But what Meat is fitteſt and moſt agreeable to every Man's Taſte, Humour and Nature, rather proper Experience doth teach us, than any Man's Judgment can direct us.

13. Let a ſtrong and good Stomach taſte of all things, but not feed upon them as Nourishments; yea, it is good in Health to taſte every thing, leſt we refuſe that in Sickneſs which perhaps we ſhall have moſt Cauſe to feed on; as it happened to *Titus* the Emperor, whoſe over-nice feeding and bathing haſtened his Death.

CHAP. XXXIII.

Of the Time, Order, and Manner of Eating.

ATHENÆUS, in his Feaſt of Sages, ſaith, that the old *Grecians* lived very temperately; but yet he ſaith, that uſually they made three Meals a-day, one early in the Morning, another at Noon, and the third at Night. The firſt was called ἀκράτισμα, becauſe it was nothing but a Sop of Bread ſoaked in a little Wine. The ſecond was called ἄριστον, becauſe it was made of home-bred Things, which are thought to give the beſt and ſtrongeſt Nouriſhment.

The laſt was called by two Names, ὀψώνιον, ſignifying a late eating, and δεῖπνον, becauſe it required Care and Coſt. In *Plutarch*'s time Breakfaſt was called γεῦμα, becauſe they did only taſte and go. Dinner was termed παξίνδιον, as being a Noon-meal. Supper was called κοινὴ, for that it was not private, as Breakfaſt and Dinner, but either common amongſt Neighbours, or at leaſt with all their own Houſhold. How Beavers, called *Procænia*, and Sleep-drinks, called *Prohypnia* and *Metacænia*, came up, none have yet thoroughly determined, tho' here, amongſt Labourers, and in *Germany*, amongſt Gentlemen, they are ordinarily put in practice.

Breakfaſts are fit for all Men in ſtinking Houſes or cloſe Cities, as alſo in the time of Peſtilence, and before you viſit the Sick; for empty Veins draw deepeſt, and what they firſt receive, be it good

good or bad, with that they cleanſe or infect the Blood. Contrariwiſe, where the Air is pure, clear and wholeſome, it is beſt to faſt till Dinner, unleſs you be either of growing Years, or of a choleric Stomach, for then you muſt not in any Caſe be long faſting.

Dinners and Suppers are generally neceſſary and convenient for all Ages, Times of the Year, and all Complexions, eſpecially in theſe northern Parts of the World, where inward Heat being multiplied by outward Coldneſs, our radical Moiſture would be ſoon conſumed, if it were not reſtored by a double Meal at the leaſt.

Whether Dinner *or* Supper *ſhould be largeſt.*

Now whether at Dinner or Supper we may feed more plentifully, is a great Queſtion amongſt Phyſicians; either becauſe they affirm too generally on either Side, or becauſe they were ignorant of Diſtinctions. Some are juſt of *Leonard Fuchſius*'s Opinion, that our Supper ſhould be the larger of both, for theſe Reaſons First, Becauſe, as we may eat more in Winter than in Summer, our Inwards being then hotteſt, through Repercuſſion of Heat by external Coldneſs; ſo the Night reſembling Winter, as *Hippocrates* noteth, no Reaſon but that then we ſhould feed moſt. Secondly, We may then feed more largely, becauſe Sleep enſueth, with whom Blood, Heat and Spirits, return more inward to the Belly, Bowels, Stomach, and all Parts of Concoction, than when by light Exerciſe or Muſing, they are diſtracted upward, downward, and outward to other Parts.

Again, Look what Exerciſe is to the Joints and Muſcles, that is Sleep to the Bowels; that is to

ſay, Look how Labour and Exerciſe doth warm the one, ſo doth Sleep and Quietneſs warm the other. *Galen* likewiſe writeth thus; "Whilſt a Man ſleepeth, all Motive and ſenſible Faculties ſeem to be idle; but natural Powers are then moſt active, concocting Meat not only better in the Stomach and Guts, but alſo in the Veins and whole Habit of the Body." *Paulus Ægineta* is of the ſame Judgment, writing thus; "Sleep is a Ceaſing or Reſt of animal Faculties, proceeding from the moiſtening of our Brain with a ſweet and profitable Humour; which whoſoever taketh in due Order, Quantity and Time, he receiveth thereby many ſingular Commodities, namely, good Concoction of Meat, and Digeſtion of Humours, and Ability to labour eaſily and chearfully after Digeſtion; where he addeth this Reaſon of better Concoction in Sleep out of *Hippocrates*: "He that is broad waking is hotteſt outwardly, but he that ſoundly ſleepeth is hotteſt inwardly.

Now if any ſhall object, that no Sleep can be wholeſome or ſound after Supper, becauſe it is taken upon a full Gorge, I anſwer him thus; Phyſicians write not to Ideots and Fools, but to Men of Senſe and Reaſon; whom common Senſe may teach, that they are not, like Swine and Beaſts, firſt to fill their Bellies, and then preſently to ſleep upon it, but to ſit or walk eaſily after Supper for an Hour or more, to ſettle their Meat to the Bottom of their Stomach, that it may prove leſs vaporous to the Head, and be ſooner concocted lying nearer the Liver.

Furthermore when I ſaid, that we ſhould feed more largely at Supper than at Dinner, I meant nothing leſs than to counſel Men to gorge themſelves up to the Top of their Gullet; but to adviſe them

them of both their Meals to make Supper the larger, for the Reaſons alledged, and for infinite Reaſons beſides which I could ſet down.

For whom large, or ſparing Suppers be moſt convenient.

Nevertheleſs I do not ſo generally ſet this down, as that it is beſt for all Perſons, but for them only which be ſound and in Health: For if any be troubled with great Head-achs, or Rheums, or nightly Torments of any Part, their Supper ought to be very little, ſlender and dry, and alſo to be taken very timely in the Evening; that Nature, being freed all Night-time of other Offices, may only attend Concoction of the Diſeaſe's Cauſe.

Laſt of all, I except alſo them which have long been accuſtomed to ſmall Suppers and long Dinners; becauſe the Imitation of a long Cuſtom, though it be evil, breedeth no common or petty Danger. *Laurence Joubert*, in his eighth Paradox written to *Camuſius* the King of *France*'s Secretary, wonderfully ſtriveth to oppugn this Opinion, but profiting no more with his Head and Hands, than the Mouſe in the Tar-barrel doth with her Feet; for when he hath done all that he can, he only proveth that better Digeſtion is in the Day-time, and not better Concoction, as hereafter, upon ſome other Occaſion, I will plainly demonſtrate to the Learned.

How often a Man ſhould feed in a Day.

Furthermore I would not in like-manner have any Man think, that I preſcribe two or three Meals, and neither more nor leſs to all Perſons: For

For Children may feed much and often; old Men little and often: Where by the Way note this out of *Plutarch*, that old Age is not ever to be ſtinted by Years, but by Decay and Loſs of natural Strength.

For in ſome northern Countries, and he nameth ours, few Men are old at half a hundred Years, when the *Ethiopians* and ſouthern People are old at thirty. They are long young and luſty, becauſe much feeding reſtoreth Decay of Moiſture, and outward Coldneſs preventeth the Loſs of inborn Heat. Theſe contrariwiſe are ſoon old, becauſe outward Heat draweth out their inward Moiſture, which ſhould be the Maintainer and Food of their Heat natural.

Alſo I permit unto true Labourers and Workmen to feed often, yea, four or five times a-day if their Work be Ground-Work or very toilſome, becauſe continual ſpending of Humours and Spirits, challenges an often reſtoring of the like by Meat and Drink.

Finally, whoſoever by ſome natural and peculiar Temperature, or elſe upon any Sickneſs, is inforced to eat often; it were againſt Art, Reaſon and Nature, to number and ſtint his Meals. *Claudius Cæſar* had ſo gnawing a Stomach, that he could eat at all Hours. And *Aulus Vitellius*, even at his God's Service and Sacrifice, could hardly refrain from ſnatching the Meal and Oil out of the Prieſt's Hand; yea, he baited at every Village as he rode upon the Way, and ſwept clean the Ambery in every Inn. Contrariwiſe ſome either by Nature or Cuſtom eat but once a-day, others only twice, and ſome thrice; as you may read in *Benevenius*, *Ferdinandus Mena*, and *Bartholomæus Anulus*; and as I myſelf can alſo witneſs by

by divers of our own Countrymen, if I purpoſed or thought it needful to produce their Names. The like may I ſay of ſet Hours to dine or ſup in; for albeit I could ever wiſh and think it generally wholeſomeſt to dine before the higheſt of the Sun, and to ſup ſeven or eight Hours after Dinner, yet if any be accuſtomed, with *Auguſtus Cæſar*, to eat only then, and as often as he is hungry, I forbid him not to diſcontinue his own Courſe, albeit I rather impute it to a fooliſh Uſe than to any inward Preſcript or Motion of Nature. *Cælius* therefore not unwittily termeth Courtiers by the Name of *Antipodes*; for as it is Day with them when it is Night with us, ſo Courtiers and Princes eat when all others ſleep; and again, perverting the Order of Nature, and ſetting as it were the Sun to School, ſleep out the ſweeteſt part of the Day, wherein others eat and work.

Concerning the Manner of eating, it is not alike in all Countries. The *Jews*, *Grecians*, and old *Romans*, did eat lying and declining to their right Side. Only the *Illyrians* ſat boult upright as we do now, with a Woman placed, after the new Hans Faſhion, betwixt every Man. *Maſiniſſa* did moſt commonly eat and walk, yet ſometime he did alſo eat ſtanding, and ſometimes leaning after the *Roman* Guiſe, but he never ſat at his Meat; becauſe he thought Eating to be one of the ſlighteſt Services to be done of Men, upon which they ſhould neither ſtand, ly, nor ſit long. For mine own part, I preſcribe no other Manner of eating than we have received and kept by long Tradition. Nevertheleſs, that declining towards the right Side was the beſt Manner of Poſition in feeding, the Example of Chriſt and his Apoſtles do ſufficiently prove, who, when they had choice

of

of Rites and Manners, obſerved ever that which was moſt wholeſome, ſeemly and natural.

Now how long we ſhould ſit at Dinner and Supper, tho' it be not ſet down preciſely by Phyſicians, yet generally we may forbid too long or too ſhort a Time. *Switrigalus* Duke of *Lithuania* never ſat fewer than ſix Hours at Dinner, and as many at Supper; from whom I think the Cuſtom of long ſitting was derived to *Denmark*; for there I remember I ſat with *Frederic* King of *Denmark*, and that moſt honourable *Peregrine* Lord *Willoughby* of *Ereſby* (when he carried the Order of the Garter) ſeven or eight Hours together at one Meal. Others feed quickly and riſe ſpeedily; but neither of thoſe Courſes be allowable: For as too long ſitting cauſeth Dulneſs of Spirits, and hindereth the full Deſcent of Meat to the Depth of our Stomachs; ſo too ſpeedy riſing cauſeth an over-haſty ſettling, and maketh it alſo to paſs out before it be well concocted.

To conclude, mince or chew your Meat finely, eat leiſurely, ſwallow adviſedly, and ſit upright with your Body for an Hour's Space or leſs; for longer ſitting is not requiſite for the Body, howſoever ſome affect it, nay, it is rather hurtful unleſs it be confirmed by long Cuſtom, or made more tolerable by reaſon of ſome Paſtime, Game, or Diſcourſe to refreſh the Mind. But of all long Sitters at the Table, farewel *Hugutio Fagiolanus*, who, as *Petrarch* reporteth, loſt both the City of *Piſa* and *Lukes* at one Dinner, becauſe he would not ariſe, tho' a true Alarm was given, to repel the Enemy, till his Dinner were fully ended, which uſually was protracted two or three Hours.

Laſt

Laſt of all, concerning the Order of taking of Meats, the firſt Courſe in old Times was called *frigida menſa*, the cold Service; becauſe nothing but Oyſters, Lettice, Spinache, cold Salads, cold Water and cold Sauces were then ſet on the Table; which Order was clean altered in *Plutarch*'s Time, for they began their Meals with Wine, hot Pottage, black or pepper'd Broth, and hot Meat, ending them with Lettice and Purcelane, as *Galen* did, to ſuppreſs Vapours and procure Sleep; which Example is diligently to be followed of cold Stomachs, as the other is to be imitated of them which is over-hot.

Likewiſe that the moſt nouriſhing Meat is firſt to be eaten, that ancient Proverb ratifieth, *Ab ova ad mala*, from the Eggs to the Apples; wherefore I utterly miſlike our *Engliſh* Cuſtom, where Pheaſant, Partridge and Plover are laſt ſerved, and Meats of hard Concoction and leſs good Nouriſhment ſent before them. As for Fruit, if it be not aſtringent, as tart Apples, Pears, ſour Plums, Quinces, Medlers, Cerviſes, Cornels, Wardens, ſour Pomegranates, and all Meats made of them, it ſhould be eaten laſt.

Contrariwiſe all ſweet and moiſt Fruit, as ripe Melons, Gourds, Cucumbers, Pompions, old and ſweet Apples, ſweet Pomegranates, ſweet Oranges, and all Things either fatty, light, liquid and thin of Subſtance, and eaſy of Concoction, ſhould be firſt eaten, unleſs we be ſubject to great Fluxes of the Belly, or choleric Diſpoſitions of Stomach, and then the contrary Courſe is moſt warrantable. For if ſlippery and light Meats went foremoſt into hot Stomachs, they would either be burnt before the groſſer were concocted, or at the leaſt cauſe all to ſlip downwards over-ſoon, by making the lower Mouth

Mouth of the Stomach too too ſlippery. And verily I think that this is the beſt Reaſon wherewithal to maintain our *Engliſh* Cuſtom, in eating Beef and Mutton foremoſt before Fowl and Fiſh; unleſs the Reaſon drawn from Uſe and Cuſtom may ſeem more forcible.

Finally, let me add one Thing more, and then an End of this Treatiſe; namely, that if our Breakfaſt be of liquid and ſupping Meats, our Dinner moiſt and of boil'd Meats, and our Supper chiefly of roaſted Meats, a very good Order is obſerved therein, agreeable both to Art and the Natures of moſt Men.

F I N I S.

LOAN-BEE2